THURSDAY, FEBRUARY 18, 1847.

IMPROVEMENT IN STOVES.

THE AIR TIGHT MADEIRA PARLOR STOVE, PATENTED OCTOBER 1845.

By means of the improvements combined in this stove, the flame and sulphurous gases are again brought into contact with the fire, by which many desirable advantages are secured. The heat is no longer violent, but so mild and equable as to cause the temperature of a madeira climate to circulate throughout every part of the room; the degree desired being regulated with the precision of clock-work by means of the valve in the smoke-pipe, without the possibility of the escape of gas or noxious vapor, that being totally consumed with the smoke and dust arising from combustion, which are the grounds on which the patent is secured.

The end proposed,—and which has been fully attained,—is to consume the smoke, dust, and all noxious gases, thereby increasing the heat, while greatly diminishing the consumption of fuel—to diffuse a gentle and equal degree of warmth throughout the apartment—to obtain from the combustion of coal the mild and temperate atmosphere produced by a wood fire, and an equal freedom from vitrification of the coal, and the consequent burning out of the cylinder or firepot.

During damp or chilly mornings and evenings, a very small quantity of fuel used in this stove will be found to change the atmosphere throughout the room; while at the same time it is capable of producing during the most severe cold weather an agreeable summer atmosphere to the extent of the apartment, and it will be no easy matter to decide which part of the room is warmest, so equable is the heat. The fire is kindled with ease, requires but little tending, and if properly looked to will not go out from week to week. A moment's attention on going to bed ensures a bright fire in the morning. From one to one and a half tons of coal is sufficient to keep it in operation during the winter season. Purchasers are respectfully invited to call and examine for themselves, at Nos. 19 & 20 North Market street, where can also be found an extensive assortment of Cooking, Parlor and Office Stoves, of the most approved patterns in use.

Also—Portable Furnaces, of a new and powerful pattern.

For sale, wholesale and retail, by D. PROUTY & CO, 19 & 20 North Market and 19 Clinton streets. tf. Oct. 8.

Kitchen & Henderson's HAIR PRESERVATIVE.

This article has already received the approval of many who have tested its virtues, and its inventors feel safe in the assertion that in no case has it failed of promoting the growth and beauty of the hair, preventing it in all cases where it is used properly, from falling off.

The Preservative, when properly used, will remove from the head everything tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is so great an objection.

To ladies, therefore, as well as gentlemen, it is a useful and desirable article.

Manufactured and for sale by KITCHEN & HENDERSON, No. 41 Congress street. y Jan. 28.

Hovey's Patent Spiral Straw Cutter.

These machines are thought to excel all others for cutting Hay, Straw, or Cornstalks. The great advantage they have over all other cylinder cutters, consists principally in the ease and facility with which the knives can be adjusted. Any *one* knife may be taken off and ground without taking off the whole number; and should any one knife become narrow by grinding, the edge can be *set out* by *set screws*, so as to come in equal contact with the hill roller, without the necessity of grinding all the other knives down to the same width. The wings to which the knives are fastened are of vast importance, as they serve to strengthen and support the knives, and prevent them from bending, while cutting cornstalks or other coarse fodder.

These celebrated Cutters will be sold as low in price as any other cylinder cutters in the market, according to size and quality, wholesale and retail, by DAVID PROUTY & CO., Nov. 12. 3m. Nos. 19, 20 & 22 North Market street.

COOK & COLE, DRAPERS AND TAILORS, No. 35 Merchants Row, OPPOSITE FRANKLIN HOUSE,

RUSELL COOK, J. O. COLE. } **BOSTON.** 1y Jan. 15.

LITCH'S DAGUERREOTYPE ROOMS, NO. 96 WASHINGTON STREET, BOSTON. tf. Oct. 29.

TEETH.

I would respectfully inform the readers of this paper that I still perform every operation in dentistry, at the Old Stand, corner of Court and Stoddard streets, Boston.

Being thoroughly and practically acquainted with the only sure method of filling teeth, I have no hesitation in warranting every filling put in at my establishment to remain.

Artificial teeth inserted in the most perfect manner. As many persons are doubtful whether teeth can be inserted so as to serve a good purpose, and are also unacquainted with any scientific and skilful dentist, I would respectfully request their perusal of the following extract from a letter written by one of the most celebrated physicians in Worcester County.

Dr. Kimball. Dear Sir:—I have the pleasure to inform you that the entire set of teeth made and inserted for Mrs. S——, at your establishment, are, to say the least, an admirable specimen of dental science and art. Their arrangement is beautiful, and anatomically correct; their fitting easy and natural, convenient for use and perfect for appearance, answering to a charm the purposes of mastication and articulation. I could desire nothing more beautiful, more natural, more useful.

I am Sir, with respect yours, Wm. S. Saunders, M. D.

Sturbridge, April 10, 1846.

The reader will notice that the above extract refers to a whole set of artificial teeth. Persons from the country are invited to visit my office.

DR. KIMBALL, Dentist, Corner of Court and Stoddard streets, Boston. 1y. May 7.

STEWART'S PATENT AIR-TIGHT SUMMER AND WINTER COOKING STOVES.

The above Stoves have become very celebrated for their general utility in every branch of Cooking, as well as their very strict economy in the consumption of fuel, and they are always sold with the express assurance that they will be retaken and the pay refunded in every instance where they do not give perfect satisfaction. We would respectfully refer those wanting a good article in the way of a cooking-stove, to the following gentlemen, whose families now have them in use.

Rev. Dr. Sharp,	Boston.	Rev. Mr. Goodwin, Charlestown.	
" Dr. E. Beecher,	"		
" J. Shepherd,	"	" Mr. Cozzens, Milton.	
" J. D. Bridge,	"	" Mr. Cookson, Malden.	
" John Pierpont,	"	Mr. W. C. Brown, Editor of Mother's Assistant.	
" Mr. Banfield,	"		
" Mr. Farley, E. Boston.		Mr. Franklin Rand.	
" S. Cushing, Cambridge.		Prof. Benj. Pierce, Cambridge College.	
" Mr. Langworthy, Chelsea.			

The Stewart Stove took the first premium in New York city, at the Mechanics' Institute, in 1843; it also took the silver medal at the late Mechanics' Fair at Boston.

The above, together with a general assortment of Stoves, etc., are for sale by GREENMAN & NORTHRUP, No. 22 Union street, Boston. 1y. Oct. 29.

ORTHOPEDIC SURGERY.

Grove Hall is now reopened for the reception and treatment of Patients affected with diseases of the *Joints, Muscles, and Nervous System.* The following comprise the principal cases admitted at the institution, viz:—

CURVATURES OF THE SPINE.
SPINAL IRRITATION.
DEFORMITIES OF THE LIMBS AND FEET.
CONTRACTIONS OF THE MUSCLES.
PARTIAL OR TOTAL LOSS OF MUSCULAR POWER.
CHRONIC AND ACUTE INFLAMMATION OF THE JOINTS.
FALSE ANCHYLOSIS, &C.

The institution is delightfully situated in Roxbury, about three miles from the United States Hotel in Boston, and is perfectly free from the contaminating influence of a city atmosphere, always so injurious to invalids, and is not surpassed in its beauty and salubrity. Parents and guardians may be assured that every accommodation for the comfort, exercise and restoration of patients will be found at the institution. Omnibuses run daily from Boston five times, to Grove Hall, from their office, directly opposite the Old South Church. Horses and carriages will be provided at the institution for all that desire them.

Dr. Abbe having recently visited Europe, and examined many of the first institutions, and investigated the principles and practice of many of their most eminent surgeons, feels confident that he is fully able to put in practice the best means for the alleviation and restoration of his patients.

☞ Dr. Abbe may be consulted at his residence, No. 20 Boylston street, until half past 9 A. M., and from 2 to half past 3 P. M., and at his Institution in Roxbury from 11 A. M. till 1 P. M.

April 23. tf ALANSON ABBE, M. D.

The Boston Recorder

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E Stetson

The Boston Recorder.

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Boston Recorder.

Reported for the Boston Recorder.

Sermon on Christian Repentance.

Zechariah 12: 12; "And the land shall mourn—every family apart."

The whole chapter seems to be a description of what shall take place in the church previous to a general revival, and it was remarked that the kind of mourning which produces a gracious supplicating feeling is the work of the Holy Spirit. Mourning for the death of a public benefactor may be universal and deep, but this is not christian repentance, and leads not to reformation. The land may mourn in consequence of a prevailing mortal sickness. Death may enter every house and clothe all the living in habiliments of woe. Famine may fill the land with cries of despair, or some other wide-spread national evil may change joy to sorrow, and smiles to tears, but so far is all this from being christian repentance, from producing a gracious supplicating spirit, that it very rarely ever leads to it. Such a feeling is the immediate and express work of God's Spirit.

Before a revival of religion this work of repentance is general. "The land shall mourn." In times of general declension there must be a general turning to the Lord, a general awakening from false security, before there can be a general revival of love to God in the hearts of men. When Israel had backslidden and turned from the Lord, it was necessary that the land should mourn, that the people should see their transgressions and turn again to their forsaken guide with sincere sorrow for *this* sin, before God could turn to them and bless and revive them.

This repentance is individual, "Every family apart." It is of no use to mourn over the coldness of professors, to cry over the awful state of declension in the church and lament the blindness of sinners going down to death, unless individual repentance for individual sins is prior to all this and the moving cause of it all. The minister may clearly show the church that they are doing nothing, that sinners are perishing through their coldness and neglect of duty; transient effects and feeble efforts only will be the result, unless individual repentance for each one's transgressions individual searchings of heart and individual application to Christ, "Lord, is it I!" "It is *I*," "Have mercy on *me*, O thou Son of David," unless all this be secured as the first step, no permanent reformation can follow. This truth is evident from the considerations that the sins of each are individual, and that repentance is a personal duty. No one can repent for another, nor secure pardon by his repentance for the sins of another. This must be done by each one for himself. The backslidden christian and the convicted sinner must be brought to feel sorrow each for his own sins before they can turn to the Lord.

This repentance is also deep and pungent. How remarkable the description. "As the mourning of Hadadrimmon in the valley of Megiddon," i. e. as the inhabitants of Jerusalem mourned the death of their good king Josiah—and again, "as one mourneth an only son," yea, "as one is in bitterness for his first-born." This sorrow for sin is too deep and bitter even for the bosom companion to know it. "Every family apart," "and their wives apart."

The reason for this deep and pungent sorrow is made known. "They shall look on him whom they have pierced." When the christian sees that he has sinned against Christ, that he has wounded him in the house of his friends and that he himself has crucified afresh the "Lord of life and glory," then it is that a bitterness of sorrow overwhelms his soul like the mourning of her who wept and wailed for her children, and refused to be comforted because they were not. True repentance and acceptable to God, on the part of the christian or sinner, must be founded on a sense of sin against Christ, and must be produced by the Holy Spirit through a sense of this fact.

We may learn from this subject that mourning for general declension or the general prevalence of vice, is no evidence of a gracious, supplicating spirit, only so far as it is produced by a prior and deeper sorrow for one's own awful state of guilt and coldness of heart towards the Son of God.

Deep, pungent and individual repentance is the duty of each one, and is the only sure token of God's appearing to revive and bless.

Each christian can tell whether the Holy Spirit works in his heart, or whether it be a transient gust of passion which stirs him up to action. If he mourns for his own sins against Christ, if his soul is weighed down in his closet under a deep sense of his faithlessness in the cause of Christ, then is God's Spirit leading him into newness of life. And this mourning christian does know what others who are not thus affected cannot know, and have no right to know, that God is still gracious, and waiting and willing "to open the windows of heaven and pour out a blessing till there shall not be room to receive it."

For the Boston Recorder.

Pastoral Power.

Messrs. Editors:—In the late discussions of the Platform, there has been no intimation, even from the high church party, that a church cannot act efficiently without the concurrence of the pastor. Questionless, such a claim could not be made *publicly*, without incurring the reprobation of all Congregationalists. But it is commonly reported that such claims are *being made* in some churches, to their grief and utter astonishment. It is hoped that this is not so; but it may be seasonable to give some attention to the subject, and to consider the pretence on which it is set up.

It is said the eleventh section of the tenth chapter of the Platform gives a controlling and a *veto* power of the pastor over the church. The words are, "all church acts proceed after the manner of a mixed administration, so as no church act can be consummated or forfeited without the consent of *both*," (the church and the pastor.)

I cannot find by the records or tradition that any church ever understood this provision as establishing a *veto* power in the pastor. The Platform is not a book of *canons;* but it is said (Holmes's Annals, Vol. 1, p. 345,) that the "churches in general walked by it for more than thirty years." As we cannot well go back to that time, (almost two centuries,) it is *barely possible* that some understanding of the kind may have then prevailed. But, however that may be, none such has existed within the memory of man, and if there has been a tradition of the kind, it has vanished away, and no appeal to the Platform can bring it back. Nor will any plain man who examines for himself, find any such *veto* power in the book itself, or in the Bible. All the powers of the pastors are *enumerated*—to examine candidates, convene meetings, receive accusations, preside as moderator, pronounce the vote and declare sentences "with the consent of the church." Section 5, declares it to be the "prerogative of the *brotherhood*, to choose their own officers, whether elders or deacons; to admit members, and remove them from their fellowship." Sec. 10, declares that "the power of government in the elders doth not in any manner prejudice the power and privilege of the brotherhood." The "*consummation*" of a church act, therefore, which requires the action of the pastor, is merely an *executive* act, which pronounces the vote of the church, and receives in members or excommunicates them according to that vote.

This exposition is in full accordance with the views of the revisors, expressed in their Manual, Chap. 5, sec. 6 and 7. "The *duties* of an elder or bishop, as a *ruler* are, to preside in all the meetings of the church,—in concurrence with the vote of the brotherhood to admit and exclude members, to call the meetings of the church,—to execute the sentence of the church,—like a judge in court, to expound the law, he is *the official executor of the church*." Here is no intimation that a church cannot do a valid act without the pastor's assent.

It will hardly be said that, as presiding or executive officer, he may *refuse to declare the vote* of the church, and so, in effect, may *veto* their proceedings and invalidate their acts. *Observe*, the revisors declare all these things to be his *duties*. To say he *may refuse to do his duty*, and so prevent all action in the church, is wholly inadmissable. If a pastor may be supposed to refuse to do a duty, the plain duties here prescribed, the church may be supposed to discharge him from all duty whatever in the matter, and to assign the duty to another.

The idea of this *veto* power is wholly excluded by the several sections of Chap. 8, which provide that the churches have power to choose their own officers, to constitute them in office, and to remove and depose them for delinquency when they will; plainly so, by the Revision, Chap. 8, Sec. 6. "The church, in *itself*, has power to choose its own officers, to establish its own by-laws, to admit and dismiss members, to admonish," &c.

The pretended *veto* is *expressly denied* in the *Ratio Disciplinæ*, Sec. 55. "The vote of a minister counts no more than that of a private member;" and Sec. 47, "His vote, in itself, has no more weight than that of other individuals;" and very applicable to this matter are the articles of Discipline of the Leyden Church, of which Robinson (the best of the congregational fathers) was pastor;" and the churches have a right to choose their own officers; the elders, when chosen or ordained, have no power to rule the church, but by consent of the brethren." 2 Bel. Biog., pages 277, 278, Robinson.

John Cotton was the only considerable man among the early Congregationalists who contended for this *veto;* he also contended that it was right to bring in the civil power to compel in matters of religion. But I do not find that either of these sentiments were ever received into our creed, or made part of real Congregationalism. If anything of the kind is to be found in the Old Platform, the sooner it is forgotten, the better will it be for our churches. A Congregationalist.

The Bible the Word of God.

It is a fact of no ordinary interest, that the Old Testament, as it exists at the present day, is identically the same as when the books which compose it were first collected, either by Ezra the scribe, or near his time, that is, about 459 years before Christ.

It endears a particular copy of the scriptures to us to know that it was owned and read by some departed friend. When one of the first men who crossed the ocean by the help of the compass came home, we may suppose that his family and friends looked on that simple instrument with wonder and also with love. It had guided the husband, the father, the brother, the son, across the deep, in foreign seas, and found a path for him on the trackless wastes of the ocean. But the copy of the Bible which has been the constant companion of your friend on the voyage of life, is an object far more interesting and precious to a christian's heart.

Christ needed no written word. The Spirit of God was given without measure unto him. Still the fact that he was familiar with the same scriptures of the Old Testament which we now have, that he read them in the synagogue, that he referred his hearers to them for answers to questions, and that he himself used their sacred truths to sustain and comfort his heart as a man of sorrows, gives the Old Testament a hallowed interest to every true christian.

It was to these books, this Old Testament, that Christ gave his sanction when he said, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

He never accused the scribes of corrupting the scriptures. He had no occasion to warn men, in giving them directions for learning the truth, that a single book of the Old Testament, or any part of it, was of doubtful authority. He never cautioned his hearers against "the injudicious use of the Old Testament," lest they should receive the whole of it as the Word of God. He nowhere instructs his hearers, that the Old Testament "is not a revelation, but the record of a revelation." He never inveighs against "amatory idyls," and legendary fables, and war-songs; as though some of the sacred writers were to be regarded as mere men of genius, whose words were to be received with a discrimination between their own thoughts and their messages from God. So far from this, his whole testimony and all his influence with regard to the scriptures went to confirm the minds of men in the genuineness and authority of every book which they, at that age of the world, had received as the Word of God.

One of the great, subordinate ends of our Savior's coming was to cause the Word of God to be completed. The books of the New Testament could say of the books of the Old Testament, "That they without us should not be made perfect." Before completing the Word of God for all future ages of time, Christ would of course have corrected the Old Testament for an harmonious and suitable agreement and union with the New Testament, if he had seen that there was any need of so doing. He only "fulfilled," and did in no particular "destroy," the law or the prophets. He fulfilled the prophecies which related to himself; he taught the meaning of the "passover," and the "brazen serpent," and the "sin-offering;" he showed the spiritual extent and application of the commandments which evil men had greatly restricted, by their traditions, to outward acts; and having so discoursed to people under the common and various incidents of life, as that what he said should accord with the wants and feelings of people in common life in every age of the world, he commissioned his disciples to compose the New Testament, by telling them that the Comforter, which is the Holy Ghost, should be with them, and should bring all things to their remembrance, whatsoever he had said unto them.

Christian Observatory.

Interesting Relics.

GERMAN COLPORTAGE THREE HUNDRED YEARS AGO.

One of the most impressive thoughts connected with the colporteur movement is, that the silent, household preachers installed by its agency, will abide often for generations, unimpaired in their vigor, uncompromising in their doctrine, and unvarying in their spirituality. Indeed, their power increases with their years. After serving the generations which received them into their abodes, they become the heir-looms of succeeding generations, reverenced for the associations which they carry with them of a loved ancestry, and diffusing light and consolation all along the pathway of their extended life.

The following brilliant letter from the Rev. Mr. Peabody, General Agent for the West, to the Secretary of the Tract Society, illustrates still farther *the permanent influence of books*. Such printed sheets carry us back to the Reformation, and forward to the Millennium, which we hope may be ushered in before three centuries more will have rolled away. Who would not be instrumental in sending down to that age some, yea many, of the gospel writings that constitute the burden of the colporteur?

Terre Haute, Ind., Jan. 15, 1847.

Dear Brother Cook:—I have recently found one or two most interesting relics of German colportage in the 16th century. One is a Tract of Martin Luther, printed at Wittemberg in 1545, which I found in a German family. It is in a very good state of preservation. From the notes made on the margin, it has evidently been read many times with great care. It bears on it the marks of age; but the revolutions and changes of more than three hundred years have not obliterated a word or sentiment from the glowing page. The same truth, on the same identical paper on which it was stamped in the lifetime and under the eye of Luther, is still kindling up in German hearts in America, the pure flame of those great doctrines that shook Germany to its centre, and made Rome tremble to its base. Here is a living witness of the ubiquity and power of the influence of printing. Here stands up a household preacher, sent into the field by the agency of those humble colporteurs that traversed Germany in 1545, with their precious burden of printed truth, knocking at every door. It has withstood the calumnies of wicked men, and has escaped the fires of persecution. It has seen generation after generation of living men rise and pass away, amid the changes and errors of ten thousand forms of doctrine, itself still unchanged, distinct in every syllable, and firm in every point of truth. It has stood a faithful witness for the truth, till clamorous infidelity and neology had nearly drowned its silent love-tones in its own fatherland, and now it comes as a *foreign missionary*, to preach the gospel of Christ among the households of scattered Germans in the United States.

The other relic is a christian book printed at Wittemberg in 1532, which I also found in a German family on my field. The dingy must of 315 years, and the worn and worm-eaten cover, still leave the truth that was stamped upon its antiquated page under the eye of Melancthon, distinct and legible. Who knows but some of the Baxters and Doddridges which your Society are now depositing in families all over the land, will stand up three hundred years hence, in the midst of three hundred millions of people, and point the eye of Christ's humble disciples to the Saint's Everlasting Rest, or teach them the true philosophy of the christian life?

My dear brother, our labors we may and ought to regard as of an humble character; but if we can succeed by our efforts in putting *one household preacher* into the field, that shall tell of Christ and salvation three hundred years, we ought to feel that we have not lived in vain. First, let us have the pure doctrines of salvation, as they are revealed in God's word, as they have been received by evangelical christians of all time; such truths as will live forever, and then let us bend all our energies of mind and body in giving the widest extension to their influence. Let us have, I say, *such* truths; let us toil to circulate and to perpetuate them, and we are sure that our short lives will not have been spent in vain.

Yours truly, Cha's. Peabody.

For the Boston Recorder.

Recollections of a Patriarch.

Some three years since I kept a Sabbath in one of the hill towns of the Bay State. In the full and attentive congregations where I worshipped, sat a stately, venerable and hoary-headed gentlemen, whom I immediately recognized as one whose hospitalities I had shared some fifteen years before, when the General Association convened in that place. I might have called him General, or Esquire, or Deacon; for military, civil and ecclesiastical honors had been heaped upon him. His greatest honor, however, was that for more than 20 years he deserved the name of an upright man and a devoted christian. More than 90 winters had contributed their frosts to whiten his locks. His healthful, intelligent, venerable countenance, seemed to bring very vividly before me the appearance of Abraham or Jacob—some scripture patriarch with modern costume. After the morning service, when exchanging the usual civilities, I received an invitation to visit him the succeeding day, which I was happy to do.

At the agreeable interview of Monday, I congratulated the good man on his advanced years and continued health, but more especially on the abundant consolation he enjoyed in seeing so many of his descendants walking in the paths of experimental godliness. Yes, he replied, God has been very merciful to me and mine. And so far as human instrumentality has been concerned, it is mainly to be attributed to the fact, that I have attempted to train my children in the old paths in which I was brought up. Nearly a century ago, said the venerable man, I was born in the eastern part of Connecticut. My parents had the responsibility of training sixteen children of their own. Christian parents of that day endeavored to train their households in the nurture and admonition of the Lord. Mine, said he, had occasion to be industrious. And they were remarkably affectionate. But they expected and required from their children reverence, with prompt and cheerful obedience. Of minors, it was expected that what they had, and where they should go, must be with permission of their parents. He observed that his own feelings were sometimes tried on observing that the young people in some other families in the neighborhood seemed to have had but little restraint; they seemed to do pretty much as they pleased. He recollected that when he was about 16 years of age, his father and himself were at work in the cornfield, when some youngsters of his acquaintance rode up and beckoned him to the highway. On speaking with them, he learned they wished his company for a pleasure ride. He frankly told them he could not go without liberty from his father. To help him secure this, they alighted, hitched their horses, and were presently drawn into a free conversation concerning their plans. They were on their way to a neighboring town to attend a horse-race. At length the old gentleman said, David, I think you had better not go. This ended the conference. But the feelings of the son were troubled. After deliberately weighing the question awhile, he ventured to inquire. Father, why is it that the young people in some other families appear to have much more liberty than you allow your children? The father remained silent for some time, and both continued their labors. The son however became a little agitated. Still he determined to say nothing which should be disrespectful. Father, said he, I have been anxious faithfully to help you on the farm; I intend to do so still. I hope to be a respectful, dutiful son. But allow me earnestly to inquire, why it is that my parents refuse their children many liberties in which some of the young people are freely indulged. The father stopped his hoe, turned his large, calm and dignified countenance fully on the son, and replied, David, I am older than you are, and I have seen the end of such kind of freedom from parental restraint. Such persons are not apt to turn out well. I should not be surprised if some of these very young people now feeling so very free, should end their days in the workhouse or in the State Prison. And, said my friend, I have seen my father's prediction fulfilled. The most of these ungoverned youth, in after life were degraded and wretched and ruined.

In view of these lessons of early life and the result of my own observation, when Providence entrusted me with the care of a family, and I have had thirteen children, I determined to train them up in the GOOD OLD WAY in which my parents trained their family. And now, he added, God has given me the unspeakable satisfaction in my old age to see of my children, grand children and great grand children, fifty-six numbered with the visible people of God by a profession of their faith on evangelical principles.

This glory-crowned head has since been laid in the dust, at the age of 95 years, and his memory is embalmed, not only in the hearts of his numerous descendants, but in the church of which he was an ornament, and in the parish and in the benevolent societies of which he had been a liberal benefactor.

Observer.

A Paltry Price for what is Priceless.

The Rev. Dr. Nott, President of Union College, in one of his temperance lectures gives the following dialogue between a vintner and his wife:

A wine dealer's wife, in the commercial capital of the State, whose conscience was ill at ease in relation to the traffic in intoxicating liquors, availing herself of an auspicious moment said to her husband:

"I do not like your selling, it seems to me to be a bad business; you do not, I suppose, make more than one or two hundred dollars a year by it, and I should be very much rejoiced if you would give it up."

"I know," answered her husband, "as well as you, that it is a bad business, I should be as glad to give it up as you would to have me; if I did not make more than one or two or even five hundred dollars a year by it, I would give it up."

"How much then," inquired his wife, "do you make?"

"Why," replied her husband, "I make from two to three thousand dollars a year, an amount quite too large to be relinquished."

"What you say," she rejoined, "brings to my mind the remarks of a temperance lecturer I once heard, who having repeated what Walpole said in relation to every man having his price in politics, added that it was much the same in religion. Satan continued he, is a broker—not a wheat or cotton broker, but a soul broker. Some can be procured to labor in his service for a hundred, some for a thousand dollars a year. My dear husband, look you to well to it—to me it seems that even three thousand dollars a year is a paltry price for that which is truly priceless."

On the mind of that husband sudden conviction flashed; and liberal as was his portion in those rewards of unrighteousness which satan proffered, he resolved, and avowed the resolution, to receive it no longer.

Dealers in these disguised poisons, how stands this profit and loss account with you? Have you summed up the items and ascertained the total to be by you received in exchange for that which "angels dare not bid for, and worlds want wealth to buy."

Not without reason did the poet say in reference to the debasing influence of sinful and mercenary pursuits:—

"How low the wretches stoop! how deep they plunge
In mire and dirt; they drudge and sweat and creep
Through every fen, for vile contaminating trash.
Since prone in thought their nature is their shame,
And should they blush, their forehead meets the skies."

A Romish Miracle.

When the Reformation was spreading in Lithuania, Prince Radzivii was so affected that he went in person to visit the pope, and pay him all possible honors. His holiness on this occasion presented him with a box of precious relics. Having returned home, the report of this invaluable possession was spread; and, at length, some monks entreated permission to try the effects of these on a demoniac who had hitherto resisted every kind of exorcism. They were brought into the church with pomp, deposited on the altar, and an innumerable crowd attended. After the usual conjurations, which were unsuccessful, they applied the relics. The demoniac instantly became well. The people cried out, *A miracle!* and the prince, lifting up his hands and eyes to heaven, felt his faith confirmed. In this transport of pious joy, he observed a young gentleman, who was keeper of this rich treasure of relics, to smile, and appear by his motions to ridicule the miracle. The prince, with violent indignation, took our keeper of the relics to task; who, on promise of pardon, gave the following secret intelligence concerning them: He stated, that in travelling from Rome, he had lost the box of relics, and not daring to mention it, he had procured a similar one, which he had filled with the small bones of dogs and cats, and other trifles similar to what was lost. He hoped he might be pardoned for smiling, when he found that such a collection of rubbish was idolized with such pomp, and had even the virtue of expelling demons. It was by the assistance of this box that the prince discovered the gross imposition of the monks and demoniacs; and he afterwards became a zealous Lutheran.

The Last Jewish Sabbath.

Four thousand years had performed their annual rounds, marked by fifty-two periods in each as holy time, making two hundred and eight thousand Sabbaths, since God rested from his labors. As those long years sped their way, each distinguished for some wonderful display of Jehovah's power, or some shadowing of his vast and benevolent purposes, the Sabbath dawned weekly on the successive races of men—and on kings, priests, and prophets as they rose, as they fought, or served, or reigned, acted their part on the stage of life, and then as a shadow passed away, to be succeeded by generation after generation. Now it dawned on God's people, when but few in number, attended with plain and simple ceremonies. And now on them, when a host on the fertile plains of Egypt, bending beneath the heavy yoke of oppression. And a few people, led by Moses into the wilderness, where statelier and more numerous ceremonies were performed. In after times, when Jerusalem was the glory of the whole earth, the Sabbath came with splendid temple-services, where the glory of cherubim and seraphim were seen; where alters smoked with unnumbered sacrifices, and the incense of golden censers, and the cloud of Jehovah's presence filled the holy place. And when that chosen, mighty people passed from the proud heights of national prosperity and glory, to the dark vales of Babylonian captivity, and by the cold streams they hung on the willows those tuneless harps, which had poured music from the heights of Zion abroad on all surrounding, shaded vallies and glens, the Sabbath still dawned on the exiled ones, who mutely bowed their faces, bedewed with tears, in the dust of oppression; for they could not sing the Lord's song in a strange land. And so on from year to year; from generation to generation, in scenes prosperous and adverse, the Sabbath followed with its rites and ceremonies, the types growing more and more distinct, as the time of their fulfilment drew nigh.

At length four thousand years are gone! A morning of beauty peculiar to Palestine, is dawning. The heights of Zion begin to redden with its glow; the gloom that shrouded Olivet departs; bloody Calvary emerges into light; and at length the glorious sun pours his beams on the golden roof of the temple, which glows and burns with its effulgence. That Sabbath morning's sun shines on the ashes of a thousand generations, on the tombs of kings, on prophets' sepulchres; and seems to beam with unusual brilliancy on the new tomb of Joseph of Arimathea, where has just been laid the mangled body of the Redeemer. Wonderful, solemn morning! *It is the last Jewish Sabbath.* But, little do the multitudes, now rising from their beds in Jerusalem, realize it. Though the preceding day gave significant omens, by an earthquake's voice and by the rending of the veil, where was laid open to all eyes, the wonderful 'holy of Holies,' while a pall of darkness, such as never rested before on the hills of Jerusalem, deeply veiled her as in mourning, still every house is alive with preparations for the usual duties of the Sabbath. Multitudes are within her walls or tented without, and at the appointed hour of worship, just from the waters of purification and freshly anointed with consecrating oil, they fill the streets on their way to the temple. Here goes a company of priests and scribes, attired in the flowing robes of their sacred office—some venerable in appearance and with age, whose white beards sweep their breasts—others haughty in mein, with flashing eye and proud step—the same, who the day before in derision wagged their heads round the cross and cried, 'Ah, thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross!' See, they press up the steps of the temple, and with a devout and pious air, present themselves before God. And there goes Caiphas, in the rich vestments of his priestly office, wearing the ancient, highly venerated jewelled breastplate, on which are engraved the names of the twelve tribes; and on his head the holy crown of pure gold, on which blazes—'Holiness to the Lord.'

Oh, what solemn mockery was there to be seen in the temple of the Lord! The lips that condemned Christ, utter the consecrating prayers and call in seeming devotion, on the name of the Lord. The hands that were imbued in his blood, pile the altars with sacrifices, pour out the blood of cleansing, and wear the censer of incense before the altars erected to the Most High; and the very voices that yesterday were clamorous for the death of Jesus, crying, 'crucify him, crucify him;' unite in the songs of Zion, till the lofty arches of the temple ring with Jehovah's name. And in all the worship of that day, there was the feeling of a self-righteous exultation, that in procuring the death of Christ, they had been doing God service.

There was manifest in their countenances, a feeling of triumph, as they met in the street, on their way to the temple; and many a significant glance was cast toward Calvary, where the three crosses, now unburdened of their victims, still stood. Oh, what a Sabbath! The mangled bodies of the thieves still smoked in the valley of Hinnon, where they were cast to be burnt; but Jesus, their companion in suffering, wrapped in fine linen and spices rested in his sepulchre.

Night closed on that last Jewish Sabbath; High Priest and Scribe retired from the temple, where they had presented their abominations before the Lord; and all slept, stained with the blood of the holy One.

Christian Reflector.

Power in the Pulpit.

In the first place, then, preaching, in order to be powerful, must often be argumentative. It is thought by some that a minister should assume the correctness of what he declares, and should expend his energy in applying, not in proving, the truth. They who attend the sanctuary, it is said, profess, by their very attendance, that they believe the doctrines which are there advanced. But the mere fact of being present in the house of God, does not imply a faith in the teachings of the pulpit. Many will ostensibly unite in a worship which they deem unreasonable. They must be convinced by argument, that the minister's assertions are solemn verities, or they will remain merely ostensible worshippers.

Nor is the argumentative discourse needful for the positive unbelievers alone. It is also requisite for that large class of men who yield a formal assent to the truth, but still have no vivid nor well-defined conceptions of it; no strongly fortified confidence in it. Such men demand a new, a more distinct impression of religious doctrine upon their intellect. When they have worked their way through a process of argument, they begin to feel that the objects of their vague belief are momentous realities. Their previously dull assent is brightened up into a luminous conviction. Their cold and weak belief is warmed and strengthened into an energetic faith.

Nor is it merely for the purpose of freshening men's confidence in propositions which they had before idly believed, that argument is useful. It is also a means of moral excitement. It wakes up the intellect, and when the mind is enlivened, the heart is the more easily aroused. Besides, there is an alternation in the soul: and when the reasoning powers have *been* tasked, there rises a predisposition to indulge in feeling. The hearer is inclined to relieve himself from the tension of the mental faculties by the play of the affections. As when the mind is sluggish the heart will be stupid, so when the intellect is in vigorous activity, it will stir up the fountains of feeling; it will in time become wearied with its reasoning processes, and then the soul will refresh itself in a change from thought to emotion. Nor is this all. The heart is not to be taken by direct assault. It must be carried captive ere it is aware. If we forewarn the hearer of our intended appeal to his sensibilities, he will brace himself against us. He must be intellectually interested in the subject, before he will be morally affected by it. Now there is no better way of engaging the intellect of man than the way of argument. Talk of his idleness as you will, he loves to reason. Speak of proofs as cold and hard, they do quicken his powers. He was made for discussing the truth and for living conformably with it. And when we have once allured him to a rational investigation of a theme, we may easily direct his thoughts to the moral influence of it; and the affections will often steal out unnoticed, when they could not be forced out by an imperative summons, nor begged out by soft entreaties. An abrupt exhortation will repel; a mere exhortation will satiate and disgust the inquisitive hearer; but when a principle has been demonstrated by absorbing argument, there will be sidelong influences of it, insinuating themselves upon his heart; and he who thought to be a mere philosophical examiner, finds himself a weeping child of the truth.

Further, the use of argument gives a prominence to religious doctrine. The reasons are like pillars on which the truth is seen to rest; and on the summit of which it lies, attracting the attention of all men to itself. It is this conspicuous position, this prominence of truth, which adds dignity and power to the pulpit. Moreover, that which is reasoned out is, therefore, highly valued and revered. Costing labor, and that of a manly kind, it is so much the better esteemed. Deduced from fundamental principles, it seems impregnable and commands deference. It is proved to be not an individual opinion, but a truth founded in the nature of things, or expressly revealed from heaven. Audiences may look down upon their preacher as a man, but, entirely depraved though they are, they will in some way defer to the authority of Jehovah and the eternal laws of being. The minister is shorn of his strength, when he seems to be uttering his own notions, or the dogmas of his sect. He must appear to be enforcing those immutable verities which are not so truly said to be made for our race, as the race was made for them. He must conceal himself behind his subject; the doctrine must stand out foremost, not as his doctrine, but as God's. It must speak, rather than the man himself. But for this end, it must be proved; be urged forward by strong reasonings. Projecting out into full view, it must be propped up by massive buttresses; and thus it strikes the eye and fills the mind with an impression of strength which no *man, as such*, can make.

Accordingly, we find that the ablest ministers of the gospel have been those who 'applied their hearts to seek out wisdom and the reason of things.' In reading the sermons of the elder Edwards, we stand in awe; for he speaks not as one who sings a pleasant song, but in the name of Him who says, 'Preach the preaching that I bid thee.' There is something in his discourses that presses us, crowds upon us, follows hard after us; and if we flee from it, it is close upon our footsteps; and there is no sense in our trying to escape it. It is the power of God's word, shown to be God's word, identified as such, and therefore we cannot stay it in its onward urging. Overcome by his argument, we fall a prey at once to his appeal. His discussion interests us; we are first surprised, then taken captive, and afterward borne along 'whithersoever the governor listeth.' So was it with Paul. 'He reasoned in the synagogue every Sabbath,' and as he once 'reasoned of righteousness, temperance and judgment, Felix trembled.' He was not afraid of abstruse preaching, nor of metaphysical preaching, but he uttered words hard to be understood, and liable to be wrested by the unlearned and unstable; still he enforced them by such compressed ratiocination, as to make his hearers feel that in striving against him they were striving against God. The direct tendency of strong argument is, to transfer the reasoner's appeal from the sphere of his own opinions to the sphere of divine inspiration; and he who braces himself against this appeal, strikes and presses against a brazen wall. Hence, it is characteristic of every preacher who fortifies his words by giving the reason for them, to speak as with authority. 'My words are not my own,' he seems to declare, 'but I have proved them; and you know them to be true. He that receiveth them receiveth not me alone but him who sent me. He that despiseth them poureth contempt not upon me alone, but upon his own mind, and upon his Maker; and shall at last wonder and perish.'—*Prof. Edwards A. Park.*

Put on that Sunday Coat.—Put it on; keep it on all the week; don't take it off, no, not for a moment. Some professors have a *long-tailed* sanctified coat, merely for Sundays, or for covenant or class meetings. Then, forsooth, it is thrown off, and you see no more of this coat till Sabbath comes round again; then, on goes the sanctified coat. Meet some of these periodical, sun-shiny, spasmodic christians on a week day, hear them talk, mark the tenor of their deportment, and you would take it for granted, that your horse, or little dog Tray, had as much religion as they. Horrible!

If our religion does not transform us into the very image of Christ, sweeten every cup, leaven the whole lump, what is it good for? Has the salt lost its savor—cast it upon the dunghill.—*The Golden Rule.*

Hearing the Gospel as a Luxury.

Preaching the gospel, remarks the Evangelist, is a work which was designed to bring the truth and messages of God to men, that men might accept and obey. But do we not find an increasing disposition to regard the hearing of the gospel as a high gratification, in which we have made arrangements to indulge ourselves every Sabbath? Are not the ministers of the gospel often spoken of in some communities at least, as a kind of caterers for the appetite, a kind of higher servants, who are employed to 'get up' a rich and refined entertainment? We think that this feeling is not unfrequently betrayed in the conversation of certain classes of church-going and pew-holding people. Is this the correct view of the gospel message? Is it a view which honors the preacher's office as that of an 'ambassador for God?' Is it a view which prepares the hearer to 'receive the kingdom of God as a little child?' If our apprehensions on this subject are not greatly incorrect, these questions are not out of place, especially in our most favored communities.

The Christian's Work.—The proper work of christians is the extension of Christianity; the adding to the cloud of witnesses, the diminution of the sons of darkness, the accession of the gems to the Redeemer's crown. It is to be imbued with holy, untiring anxieties to rescue beings like themselves from going down to the pit; and because time is short, to devote every power, to consecrate every talent, devise every means, employ every resource, to "save souls from death;" consequently to remember that men are always perishing; that, therefore, we should be always laboring; that the season for activity is circumscribed, and that, ere long, the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our hearts pulseless; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

"Holiness, without which no man shall see the Lord."—The impenitent man hopes to escape the penalty of the divine law; that God will in his case, in some way change the order of his government and suffer him to go unpunished. Delusive hope. The Infinite One whose moral law he has broken, is also the God of nature and the author of her laws. He it is "that commandeth the morning, and causeth the day-spring to know his place," and the seasons their appointed time. Is there uncertainty in the laws of the natural world? Is there no truthfulness in the unerring order of the vegetable kingdom? Can man suspend the power of gravitation, or stay the planets in their orbit? May he say seed-time and harvest shall not come? Verily not. Neither may he hope to contravene or evade the laws of the moral world, or expect their change; they are equally fixed and certain. "Heaven and earth shall pass away," said the Creator and Sovereign Lawgiver of all worlds, "but *my words shall not pass away.*"

N. Y. Observer.

A Beautiful Sentiment.—Bernard, who flourished in the twelfth century, has the following beautiful remarks:—

"Such is the remarkable efficacy of the Word of God, that while it humbles it exalts us. This is indeed the kind and powerful operation of the word, by whom all things were made; and thus indeed, Christ's yoke becomes easy, and his burden light. Light indeed, is his burden. For what can be lighter than a load which even carries every person who bears it—a burden which unburdens the soul. In all nature I seek to find some resemblance to this; and I seem to discover a shadow of it in the wings of the bird, which are borne by the creature, and yet sustain and support its flight through the open firmament of heaven."

The Shorter Catechism.—Many years ago we were taking shelter from the rain in a shop in Leadenhall street, when a beggar came to the door who said that he was a Scotchman, soliciting alms; whereupon the tradesman remarked to us that he himself was a Scotchman, but had been fifty years settled in London; and that he always asked mendicants where they came from; and that he did not meet with so great a proportion of Scotch as of English and Irish beggars; and that when any professing to be his countrymen applied to him, he usually tested their veracity by asking, "What is the chief end of man?" for if they could not answer the first question in "the Shorter Catechism," they were no Scotchmen.

London Christian Observer.

Sabbath Travelling.—A minister of the gospel asked the captain of a steamboat, if he thought the time would ever come, when the boats on the Ohio would stop on the Sabbath? He said, Yes. He asked when. The captain answered, when no minister of the gospel, or church members, will go on them on the Sabbath. There is not a boat on the river that would run now, if no good man would go on it."

Can this be doubted? Think, then, of the enormous guilt resting upon church members.

The Golden Rule.

Love.—Tupper, in his new work republished in this country, furnishes the following among other beautiful passages: "Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow to blow; future interest he meets with present pleasure; but love, that sun, against whose melting beams winter cannot stand, that soft, subduing slumber which wrestles down the giant; there is not one human being in a million, not a thousand men, whose clay heart is hardened against love."

Divine Power.—In all companies, and in all places remember the presence of God—God is everywhere present by his power. He is with us in our daily actions to preserve us—in our recreations to restrain us—in our public actions to applaud and approve us—in our watchings to refresh us. Everything we see represents the excellency and the power of God.

Though it is highly right and the most pious exercise of our understanding to inquire with due reverence into the ends and reasons of God's dispensations; yet when those reasons are concealed, to argue from our ignorance that such dispensations cannot be from God, is infinitely absurd.—*Butler.*

Spiritual Dial.—The scripture is the sun; the church is the clock whose hand points us to, and whose sound tells us the hour of the day.—*Hall.*

There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the scriptures teach.—*Milton.*

THE RECORDER.

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The Backslider.

This is one of those terms which, like "carnality" and "worldly mindedness," belong to a vocabulary very unpleasant to the fastidious ears of John Foster and others. But the Bible is not written on the plan of devising genteel names for ugly things: and if there is something unhandsome in the *word* "backsliding," it is incomparably less odious than the *thing*.

While we are criticising the term, we may as well take notice how significant it is. The heavenly road is an up hill path: and as there is a great elevation to be reached within rather short space, the path must be quite steep. The pilgrim who ascends it, too, is burdened with a sad load of corruption, which is a heavy drawback: and though it gets lighter at every upward step he takes, it is so weighty at first as to give him a strong downward gravitation. It ought not to seem strange, then, if many, who run well for a season, should, after a while, *slide back*, and relapse into the perdition from which they had begun to escape. The real wonder ought to be, that any are able to hold out to the end. And all who successfully persevere ascribe it, with one consent, to the grace of God alone. It should be observed also, that the motion of a body sliding down an inclined plane is, at first, slow and almost imperceptible: but it descends with an accelerating speed, till it comes to the bottom, and rushes far beyond the original starting point. It is even so in spiritual backsliding. Slow and unsuspected at the outset, it soon becomes frightfully rapid, and hurries the wretched subject of it farther off from the kingdom of heaven than he ever was before. The last state of that man is worse than the first.

Backsliding is a departure from God, whether it be an incipient, a partial, or a total, apostacy. It is marked by a decay in the life and activity of religious affections; and by declension in religious duties, both as to the spirit and the constancy with which those duties are performed. The opening blossoms of piety are blasted, and the blighted fruits perish ere they are half grown. It is a lamentably common sin, and exceedingly obstinate and hard to heal, and it involves the soul in awful guilt and peril.

O let the reader of these lines examine his soul with care, and see whether he is branded anywhere with the shameful name, Backslider. Have you left your first love? Has your soul, once so fervent in spirit, lost its pristine glow, and become black as a quenched coal? Do you begin to sigh over your desolate state? Do you feel like saying: "O that I were as in months past, as in the days when God preserved me: when his candle shined upon my head, and when by his light I walked through darkness?" Do you ask with tears,

"Where is the blessedness I knew,
When first I saw the Lord?"

Alas, how hard to regain what may be easily lost! "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."

If there is a creature in hell, or out of hell, with whom God is angry, it is the soul which, having known him once, wilfully forsakes him and walks with him no more. "The backslider in heart shall be filled with his own ways." And what ways they are! How cheerless, how dark, how destructive! For him the earth is cursed, as it was for Cain. The world cannot fill the aching void in his heart. And the world to come waits for him as for a fugitive unblest, an outcast abhorred. But if his seared conscience and hardened heart retain no sense of his real misery, his case is well nigh hopeless. Yet while there is life, there is hope. The voice of mercy, in sweet and pleading tones, is ever calling the prodigal to come home; and ever uttering the sure promise of forgiving love: "Return, ye backsliding children, and I will heal your backslidings."

Education in Massachusetts.

The Tenth Annual Report of the Secretary of the Massachusetts Board of Education lies before us. We regard it as one of the most valuable documents of the whole series. It is well worthy the careful perusal of every citizen of the Commonwealth. It contains the Annual Report of the Board of Education, the Address of the Hon. Wm. Bates at the opening of the State Normal School edifice at Bridgewater, and the Address of Dr. Humphrey at the opening of the Normal School edifice at Westfield. The body of the document is taken up with the Annual Report of the Secretary, and is closed with an Appendix, containing Statistical Tables in reference to common school affairs in the Commonwealth.

From the Secretary's Report we learn there has been a great advance within the few years past in the matter of school-house accommodations. In the five years succeeding a Report on that subject, nearly *seven hundred thousand dollars* were expended in the building and repair of school houses in the State, and since that period there has been an expenditure of about one hundred and fifty thousand dollars annually.

We also learn that, whereas in 1837 the expenditures for teacher's wages, board and fuel, did not amount to $400,000 per year, it had reached in 1845, $611,652; and including the Surplus Revenue expended for the same object, it was $620,045, being an increase of more than $220,000.

An important change has taken place in the last ten years, in regard to the increased proportion of female teachers. In 1837 there were 2370 male and 3591 female teachers. In 1845, 6, there were 2,585 male, but 4,997 female teachers; nearly twice the number of males.

There has been a hundred fold increase in the amount of apparatus used in the schools during the period above referred to. A most decided improvement in the methods of instruction has also been made, and more prominent than in anything else has been the improvement in the better government and discipline of schools. Instead of between three and four hundred schools broken up annually by the incompetency of teachers, or the insubordination of scholars—as was the case ten years ago—these deplorable instances are reduced to one fourth that number.

Six Teacher's Institutes have been held in the State the past year, attended by between four and five hunded pupils.

Two beautiful and substantial edifices have been erected for the State Normal Schools, one at Bridgewater and one at Westfield. The liberality of individuals, aided by the bounty of the State, has done this work. These institutions, with the one at West Newton, are now placed upon a permanent basis, and are operating with great efficiency in the work of preparing well qualified instructors for our schools.

The State school fund now amounts to $882,572.

The most prominent and valuable portion of the Report is taken up with an account of the Massachusetts School System. In consequence of the eminent position which our system holds, as the result of so much legislative action, and the gathered wisdom of so much experience, the friends of education elsewhere look this way for information and direction in promoting this great cause. "Here, for years past, says the Secretary, "scarcely a week has gone by, and sometimes for weeks scarcely a day in which I have not received applications for information respecting our school system, its organization, its administration, its cost, its means of support, the errors, arrangement and extent of its studies, &c. &c. Nor do these inquiries come from sister States only; they come also from foreign provinces upon our borders, and from different nations in Europe. Not long since I received, *on the same day*, letters from Nova Scotia, from Virginia and from Wisconsin, each requesting such a "detailed view of our system as would guide them in legislation on the subject."

To meet this demand for information, the Secretary has given a detailed account of the legal enactments for the organization and administration of the Massachusetts School System. This is a work of no small labor, and the value of it is greatly enhanced by the commentaries, explanations, &c., which are interwoven with the legislative enactments. Here is a mass of eminently valuable information in a small compass comparatively, and which could have been obtained, by one seeking information, only by lengthened and laborious research among legislative documents. This work is particularly opportune at this period, as the present year completes the second century since the free schools of Massachusetts were established.

In 1647, says the Report, "when a few scattered and feeble settlements, almost buried in the depths of the forest, were all that constituted the colony of Massachusetts, when the entire population consisted of twenty-one thousand souls; when the external means of the people were small, their dwellings humble, and their raiment and subsistence scanty and homely; when the whole valuation of all the colonial estates both public and private would hardly equal the inventory of many a private individual at the present day; when the fierce eye of the savage was nightly seen glaring from the edge of the surrounding wilderness, and no defence or succor was at hand; it was then, amid all these privations and dangers, that the Pilgrim Fathers conceived the magnificent idea of a free and universal edcuation for the people; and amid all their poverty, they stinted themselves to a still scantier pittance; amid all their toils, they imposed upon themselves still more burdensome labors; amid all their perils they braved still greater dangers that they might find the time and the means to reduce their grand conception to practice. Two divine ideas filled their great hearts—their duty to God and to posterity. For the one they built the church, for the other they opened the school. Religion and Knowledge! two attributes of the same glorious and eternal truth,—and that truth, the only one on which immortal and mortal happiness can be securely founded."

A source of minute, local, and most valuable information is found in the volume of Abstracts for 1845 and 6, from the reports of the Town School Committees, recently published by the Board of Education. That volume gathers up the experience, observation, hints and suggestions of the guardians and directors of common school officers from every part of the State, and replete with interest to every friend of education. This volume is, by law, directed to be sent to every school committee in the State. We recommend both that and the Secretary's Report to the careful perusal of all interested in the instruction of the rising race.

Forgetfulness of the Apostles.

Unitarian divines have remarked upon various things in the writings of the apostles, as indicating the forgetfulness of those holy men, notwithstanding Christ made the inviolable promise of the Holy Spirit who should bring all things to their remembrance. It is true that one of them speaks of forgetting "the things that are behind," out of zeal to press forward in the race of salvation. But their forgetfulness extends to many things, which are ever uppermost in the minds of those who find so much fault with the imperfect memories of the men whom God inspired to reveal his whole counsel for our redemption.

Thus the apostles have forgotten to write one word in favor of the natural purity and innocence of the human heart, or to take off from the force of the expressions; "that which is born of the flesh is flesh," and that we "were by nature children of wrath."

They forgot to write one syllable to exalt or extol the dignity of sinful man; or to abate from the impression likely to be made by the phrases; "the carnal mind is enmity with God," and "dead in trespasses and sins."

They forgot to warn the reader of their books, that there are many imperfections, inconsistencies, discrepancies and contradictions incorporated in their "records of a revelation;" so as to put him on his guard against being misled by what they say of giving him the "word of God" and the "words of eternal life."

They forgot to tell us that "the devil and his angels" are only allegorical personages: and that the finally lost shall not be lost, but somehow be brought to heaven at last. A strange omission, considering the matter-of-fact way in which they speak of Satan, and the vengence of eternal fire, as actual realities.

No marvel that these, and many other omissions, should provoke the Unitarian clergy to cast some reflections upon the forgetfulness of the apostles.

Destitution in Indiana.

To the Editors of the Boston Recorder.

In your number of Jan. 28, you introduce to your readers an extract from an article in the Indiana State Journal of Dec. 28, of which you say, "It presents a doleful picture, but it is all true. Does not the State of Indiana need more teachers, more colporteurs, and more home missionaries? The friends of republicanism, of education, of piety and religion, all will find in the State of Indiana a field sufficiently extensive for their best directed and most efficient exertions."

From the extract you make, it appears that one seventh part of the adult population of that State are unable to *read!* Several counties are specified, in which from one third to one fifth of the adult population are in this state of ignorance. Among these counties are mentioned *Park, Putnam, Scott, Owen, Lawrence, Montgomery.* The colporteur and the missionary are indeed wanted in larger numbers, but people who cannot read must go to school, and if we cannot get them to school when they are so old, we must get others to school while they are young. And if common schools cannot be sustained, we must try to supply them with *Sunday schools.* And this leads us to the very ground occupied by the *American Sunday School Union.* That Society employed three agents in Indiana last year. One of them died early in the spring, before the state of the roads allowed him to make any active effort. The second began his labors June 25, and succeeded in establishing sixteen schools in four of the counties above named, and visited six others. These twenty-four schools contained one hundred and forty-three teachers and eleven hundred and forty children. The missionary travelled five hundred and twenty-seven miles, and delivered forty-one sermons and addresses. The *third* missionary labored in other sections of the State, embracing portions of sixteen counties, part of the above named included, and the report of his labors is as follows for the whole year: One hundred and three schools formed, embracing twelve hundred and fifty-one teachers and forty-eight hundred and sixty scholars. In these he distributed to children *who could read* nearly one thousand Testaments, and distributed one thousand dollars worth of Sunday school books, half of which were paid for by the schools. To do this work he travelled thirty-five hundred and sixty-five miles, and delivered one hundred and ninety-four sermons and addresses bearing on the objects of his mission.

Is it too much to say that christians and liberally disposed men in New England will do well to encourage such an agency as this, if they think western influence will be safer and better if it expands under the influence of sound moral and religious (Bible) training?

For the Boston Recorder.

Antique Gems.

Englished from the antiquated works of the earliest British Divines, preserved in the British Museum, London, England.

BY ROBERT E. H. LEVERING.

20.

THE THIRD HEAVEN.

"I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body I cannot tell, God knoweth;) such an one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—II. CORINTHIANS xii. 2, 4.

Being learned in the wisdom of the Jews, Paul entertained many of their opinions respecting natural things. One of them was, that there were three heavens. The first, the space in which the fowls fly. The second, the higher region, in which the planetary bodies revolve. The third, the place where they suppose God has his throne, and where the whole multitude of the heavenly host rejoice and praise him from whom cometh salvation.

Doubtless he saw unspeakable things, as well as heard unspeakable words, in that paradise where "the wicked cease from troubling and the weary are at rest;"—things and words which it is not *possible* (as *possible* should be substituted for *lawful*,) for a man to describe or utter. The very recalling such wonders to memory, recalled and repeated also the overwhelming feeling caused in his breast by being among such heavenly scenes, which so electrified the hand that the faltering tongue could not possibly interpret for it. An illustration may be found in a case with which I am acquainted. A friend of mine escaped shipwreck on the coast of France, after seeing a lovely wife and three interesting children drowned by the fatality. When attempting to describe the occurrence, he can commence, but not finish the recital. The scene comes so vividly to his imagination that he weeps immoderately, the consequent grief entirely stopping utterance. The emotion excited in the mind of Paul by the remembrance of celestial glories was more intense, showing why it was impossible for him to describe the scenes he saw, and repeat the words he heard.

We can only surmise what he saw and heard.

1. He heard no hypocritic praise of earth, but the sincere praise arising from love and gratitude. He heard no fulsome panegyrics, but "Worthy the Lamb who died for us;" and the "Lord God omnipotent reigneth." He heard no sentimental melodies, fostering the pride and vanity of human nature, but the harmonizing tongues and hearts extolling one God, one Savior, and one sacred feeling gladdening and connecting all the heavenly hosts. 2. He saw no noisy idleness there. He did not see the heavenly hosts continually praising God and the Lamb, without doing actual good in some form. Even the Indians have no such ideas of paradise. They believe that there is actual employment in their heaven—a scene of hunting and other occupations benefitting themselves and others. Heaven would be no heaven to God himself if he were continually seated on his throne, viewing his boundless dominions, and listening to the praises of adoring millions. World after world is being formed and projected in newborn glory from his fashioning hands, as he says to the inhabitants of each, "Obey my laws and be blest." Certainly the angels are not forever circling his throne, or everlastingly tuning their harps at his feet in inglorious ease. "Are they not all ministering spirits," flying on their errands of love as he commands? The ransomed from earth are not less gloriously employed. We shall "become as angels," particularly in ranging, blest and blessing, wherever God directs; praising him while they are obeying his will; forever doing good, that their joy may be full, and their songs perfect. Are there degrees among the angels? Did he see friends, who entered heaven as mere angels, already arrived to the cherubim or archangel degree? Did he see some soaring higher still, and about entering the *Gabriel* state, even as the worm becomes a butterfly, ranging through the southern fields of perpetual verdure and flowers? Not with foolish ambition, but seeking moral elevation, that they may do more elevated and lasting good.

For the Boston Recorder.

The duty of Masters to give the Bible to their Slaves.

In a previous communication the protestant principle was asserted and defended. "Every man has a right to the Bible." Like the light of the sun, it is needed by all. It is fitted and designed for all.

If then the slaves are men, moral beings, their right, in the same sense as that of any man living to the Bible, is unquestionable. God has given it for them really as to any other class of the human family, really as he has given air and light to them in common with others.

Against this conclusion what can be urged by any consistent protestant? Yet most patiently and candidly we would listen to anything and everything which can be said by the slaveholder, or his apologist in reply.

From this fundamental principle of protestantism two inferences follow, as to the duty of every protestant slaveholder.

1. He cannot innocently hinder his slaves from possessing and reading the Bible.

No man surely has a right to withhold from another what that other has a right to enjoy. There can be no such clashing of moral rights. Apply the test to the physical nature. It has wants. God has provided a supply. Can the slaveholder now innocently hinder his slave from seeing the light, or breathing the air, or tasting food God has provided, and his physical nature needs? There can be but one reply. But if when applied to the lower and less important nature of man there appears guilt, must there not be deeper, darker guilt, when applied to the higher and immortal nature? Nor is it enough that the slave be not hindered from *possessing* God's word, if by his own efforts or the kindness of others he may procure it. He cannot innocently be hindered *from reading* it. It is not enough that the master allows the light to shine upon his slave, or food to be placed before him, while he is disabled by the bandage or the gag, from enjoying the needed benefits of the light and the food. To possess is mockery, so long as all benefit of the possession is hindered. Dr. Fuller in his letters to Dr. Wayland, seems struggling to hold himself back from giving utterance to all he believes of the guilty laws of South Carolina forbidding the teaching of the slaves to read. Dr. Young in Kentucky, where such laws do not exist, says, "were a law of this kind in existence, we should feel bound to regard it just as far as we would a law forbidding us to feed the hungry and clothe the naked."

Yet how many many professedly christian masters are at this moment hindering their slaves from possessing and reading God's holy word? A few years since, upon a rumor of insurrection in North Carolina, those called out to patrol were instructed "to search every negro house for books or prints of any kind, and *Bibles* and *hymn-books* were particularly mentioned."

They were not only to take away all Bibles from the slaves, but to compel them by tortures to inform by what means they had secured so guilty a possession as the message God himself had sent them. How guilty this work? How dark and fearful is the sin of hindering the slave from possessing and reading the Bible? And if we may not innocently suffer sin upon our neighbor to go unrebuked, is it not high time for every christian to awake, and remonstrate in tones of earnestness and love against it?

2. The other inference is, that every master is most solemnly bound to give the Bible to his slaves, and to teach them to read it. The slave, while a slave, is necessarily dependent upon his master. It is admitted, even Gov. Hammond dares not deny, that the master is morally bound to provide food and clothing for the body. But the slaveholder, if he be not infidel, looks upon his slave as possessing a soul. And is he not bound to provide for this, as well as for the perishing body, so long as the slave is a slave, and therefore necessarily dependent upon him to give what God has provided for both body and soul. What possible escape from this conclusion?

Is it said that the body only is enslaved? A southern friend once said to the writer, "we have nothing to do with the soul. It is only the body. We would not assume the responsibility of an immortal soul for worlds." A reply worthy of the idiot boy holding a cage in which fluttered a beautiful but uneasy bird. When asked how he could keep it thus a captive, he replied, "O, I do not. I only keep the cage." But even he was not weak or wicked enough to feed the cage and leave the bird to starve.

A Unitarian clergyman a few years since in New Orleans went even farther than this. He contended most manfully or childishly that they did not enslave the body. It was "only the services." But he not tell us whether the manacles and the lash were put upon the body or only upon the services. Are not all such evasions worse than idle? Is it said that by giving the Bible to the slaves the danger of insurrection would be increased? Of course it is supposed that insurrection is a guilty work. Does then God's word inflame to guilty deeds? Would not the danger be far more diminished by shutting out light and air from the slaves, and starving them to skeletons? They would indeed be less profitable by thus injuring the body instead of the soul, but aside from pecuniary profit why would not this method be as reasonable as the other? In a moral view, would it be more guilty than to withhold what God has provided for the soul, and to leave it blind and starving? And whatever a Romanist may consistently do, surely no protestant can put in oral instruction as a substitute. "Search the scriptures," is God's command to all, which embodies the vital principle of Protestantism, and sweeps away all such evasions.

Here then is a single point upon which every protestant christian's influence should press. The master is deeply guilty, if he withhold in any way the Bible from his slaves. Were a report to reach us that multitudes of them were now dying from starvation, what a burst of sad and earnest feeling it would call forth? And shall not christians feel as deeply for the soul as others for the body? Shall not the earnest appeals go down from the private christian to his southern friends, from single churches here to single churches there,—from ecclesiastical bodies here, the least and the greatest, to ecclesiastical bodies there, and never cease while God's word is held back by christian hands from a single slave?

C.

For the Boston Recorder.

Mass. Board of Education.

I was glad to see in your paper of Jan. 14, remarks respecting the Board of Education. It is time that the people were looking after it, and examining the purposes it has in view. If the *ostensible* be the *real* purpose, the advancement of general knowledge and education, it is well; and if there is at the bottom a *concealed* purpose of a very different description, as many believe, this, certainly, we have a right to know. If there be *not* a digested plan *back* of public records and professions, and jesuitically concealed from the public, *why* have the following facts existed?

1. When the Board was appointed, *why* was there, at first, but *one orthodox man appointed*, and all the rest Unitarians, Universalists and infidels?

2. Why appoint a *Unitarian secretary* to inspect and control all the common schools in the State, *three fourths* of which are *orthodox?* Is the Hon. H. Mann more capable than any among all those?

3. Why are *teachers of normal schools* selected and supported, who are *not orthodox?* and who are to furnish the State with teachers of their own principles?

4. Why are the *teachers*, sent from the normal schools, directed *not to have the Bible read* by their scholars; or, if read at all, *select portions;* or, as in some cases, the *teachers only* to read a short portion?

5. Why do they issue forth the dogma of no *corporeal punishment*, but govern by what they call, *moral suasion*, which is rather *civil* suasion than *moral*, as though wiser than *Solomon*, or Solomon's Inspirer?

It would be satisfactory to many, who feel deeply concerned, to have these questions answered, *not* with jesuitical cunning and concealment, but *frankly, plainly, honestly.* If there is a cloven foot, let it be uncovered. "Facts are stubborn things," and an intelligent Commonwealth must have an answer satisfactory, or they will sit in judgment themselves.

A CITIZEN.

Tract Society—New Building, etc.

At a stated meeting of the Executive Committee of the American Tract Society, New York, Feb. 15, 1847, the Committee having on that day met for the first time in the Committee-room of the Society's new building, the following minute was unanimously adopted, viz:

The cost of the building has been for mason work, $15,638,20; carpenter work $13,880,01; fixtures for all parts of the building $4,440,59; iron work $2,315,07; plumbing $1,253,41; gas $779,60; other expenses (exclusive of heating by steam, which is not entirely completed) $394; total $38,709,88, to which add expenses of removing from and back to the Society's house and rents of other premises during the interval, with insurance, taxes and interest $3,309,41, and the amount is $42,019,29; for the payment of which sum the Society have raised by loan the sum of $41,000.

Resolved, That the above sum of $42,019,29, together with the expense for the heating apparatus, be paid exclusively from the proceeds of rents of parts of the buildings not occupied by the Society, should these rents ultimately prove to be sufficient.

Resolved, That the Committee hereby record their gratitude to God, by whose providence they have been guided and assisted in the reconstruction of the Society's house, that the Institution is thus furnished with increased facilities for prosecuting its benevolent labors; that the lives of all who were engaged in its rapid erection were preserved; and that entire harmony has prevailed in the counsels of the Committee and all engaged in this undertaking.

Resolved, That the Committee gratefully acknowledge the fact, that by means of the contributions from individuals in this city, at the time of the Society's formation, amounting to $25,852,95, for the specific object of providing the Society with accommodations in the city free of rent, and by giving up to be rented, all apartments in the Society's house not immediately indispensable to the convenient transaction of its business, the debt incurred for the erection of the former building has been extinguished; and there is a reasonable prospect that the debt now incurred for the new building may ultimately be paid, without using for this purpose any part of the funds contributed for the general benevolent purposes of the Institution.

Revivals of Religion.

Indications of the return of the Holy Spirit upon the churches are multiplying from week to week, and such intelligence of this kind as we can obtain, we shall lay before our readers. We hope it will produce the same effect as President Edwards says such intelligence did in his day; "I find that nothing tends more to promote the work of God among my people, than to tell them what God is doing in other places."

NEW HAMPSHIRE.—We learn from the Religious Herald, that special influences of the Holy Spirit are enjoyed at the present time by the churches in Chester and at Salmon Falls. The latter, it will be remembered, was gathered the last summer, and a pastor ordained in the autumn. This will be cheering news to the ministers and churches of New Hampshire, who for a long time have apparently labored in the fire, and wearied themselves for every vanity; but in view of these facts will be encouraged to new hope and greater diligence. Nothing is too hard for God.

NEW JERSEY.—A private letter to one of the editors of the New York Observer mentions a work of grace in Mrs. Cooke's female Seminary at Bloomfield, N. J. The letter says:

"For several weeks past, there was a gradual increase of attention to religious instruction and our morning exercises were deeply solemn. During the last two weeks a deep anxiety has pervaded many minds, and *all have felt the influence of truth*, in some degree. About twenty are indulging the hope that they have passed from death unto life, and of most of them, we have great reason to hope, that they have in sincerity, made the consecration of themselves to the Redeemer's cause."

VIRGINIA.—The pastor of the Lutheran church in Pleasant Hill, writes to the Lutheran Observer, that 132 conversions have occurred in that church; in another, 12 miles distant, 79.

"The other subjects of this revival also were sinners of every age, from the hoary head to the tender youth, and of every character and grade in sin. The despicable distiller, the wretched debauchee, the miserable drunkard, the lukewarm professor, the repulsive formalist, and the youth of 'peculiar notions.'"

The same pastor states that extensive revivals are enjoyed in two other Lutheran congregations, and that the state of religion in the Lutheran church of Virginia was never more prosperous, 400 conversions being reported since May; but there is great need of more ministers.

KENTUCKY.—The Philadelphia Presbyterian states that a revival commenced in connection with a protracted meeting held in the Danville Presbyterian church, Kentucky, some weeks ago. As the result of the meeting 121 persons united with the church. Of this number upwards of 20 were students of Centre College, 23 were colored persons, and more than one-half of all that joined the church were males.

OHIO.—The Watchman of the Valley reports a revival in Elizabethtown, where quite a number professed the christian hope, and the interest was increasing. The Watchman adds:

We are happy to learn that one result of the work at Elizabethtown is, that those who have been in the practice of so doing, have solemnly resolved that they will sell no more of their grain to the distillers. This practice has seemed to some for a long time to stand in the way of spiritual blessings upon the people. Now that it is abandoned, and if they will bring *all* their tithes into the storehouse of God, he will open the windows of heaven and pour out a blessing where there shall not be room enough to receive. And let others go and do likewise.

CHESTER, GEAUGA CO., O.—A letter to the N. Y. Evangelist gives an interesting account of a revival here, which dates its origin in the observance of a day of fasting and prayer, in conformity with the recommendation of the Detroit Convention, "to hold conventions for prayer." "Fifteen churches, with their pastors, were invited to attend." The meeting proved a blessed one. "Numbers, every day come into the kingdom, and the church is filled with the love of God. Yet it seems that the work has but begun. All this has been during ten days of rain and storm, such as has scarcely ever had a parallel even in Ohio."

VALPARAISO, IND.—Says a writer in the Western Herald, "that village is a solemn place on account of the presence of God. The promises are realized as I have seldom seen them to have been before; and sinners are brought to bow under the force of truth and the power of the Spirit. Three young men in one family, sons of a widowed mother, have given their hearts to God, they having been opposed to revival influences. Two lawyers have in public meetings declared their purpose to serve God, one of whom had been far from righteousness; but his tears and confessions and distrust of public confidence in consequence of his past career, indicated sincerity. In a circle of related families several conversions have occurred; some of these persons have been profane, Sabbath breakers, and even skeptical. The power of grace is surprising in these cases. One physician is among the converts, and feels willing everywhere to own Christ as his great Physician.

SENECA INDIANS.—We have received a letter from Rev. A. Bliss, dated Cattaraugus Mission, Feb. 12, 1847, containing the following information:—"It is with heartfelt satisfaction that I am able to state for the encouragement of all those who love the missionary cause, that there appears to be a precious work of grace commenced among the Seneca Indians. The signs of returning life have been increasing for the last six or eight weeks. The churches are beginning to awaken, and come up in some measure to their duty. Meetings are well attended. The truth seems to take effect in many hearts. Sinners begin to confess their sins, and several have already expressed their belief in the gospel as a system of salvation, and their determination to conform their lives to its requirements. Dark-minded pagans not unfrequently stray into the house of God on the Sabbath. Christians begin to say, pray for my mother, pray for my children, pray for my neighbor, God have mercy on my brother, &c. Now I earnestly entreat the prayers of all who love Zion, in behalf of this tribe."

FARM SCHOOL.—This school has been in operation eleven years, and there have been four hundred and eighty-seven admissions. There are now 73 boys in the school, of whom 50 were admitted in the course of the last year. Of the 73, about half are fatherless and seven are orphans. Thomson's Island contains 140 acres. The products of the farm were 70 tons of hay, 700 bushels of potatoes, 200 of beets, 250 of carrots, &c. The school has saved many boys from ruin, and trained them as useful members of society.

For the Boston Recorder.

Worcester North Association.

At a meeting of the Worcester North Association, held in Petersham, on Tuesday the 9th inst., the following resolutions, reported to that body by the Rev. Messrs. Smith, Sabin and Chipman, were unanimously* adopted.

Whereas the word of God was given by divine inspiration for all men; and all, including the slaves of this country, are entitled to receive it, and

Whereas the work of supplying this destitute portion of our fellow men, naturally devolves upon the American churches operating through agencies in which they have confidence, therefore

Resolved, That we recommend to the churches with which we are connected, to contribute liberally for the purpose of furnishing the supply aforesaid,—and that the funds thus raised be committed to the American Bible Society, to be employed expressly for the spiritual benefit of the enslaved in our land; and furthermore,

Resolved, That we wish to co-operate with the American Bible Society in supplying the slaves with the word of God, and yet we only desire that the managers of that noble institution act in respect to this subject, as the churches shall furnish them the means of supply, and the providence of God shall open them a door for action, on the same principles that guide them in giving Bibles to other needy or neglected portions of mankind.

Association further *voted*, that these resolutions be sent for publication to the N. E. Puritan, the Boston Recorder and the Reporter.

From the records of Association,

A. E. P. PERKINS, Scribe.

Phillipston, Feb. 22, 1847.

* All the pastors belonging to the Association were present.

Dr. Baird.

We are happy to learn that Rev. Dr. Baird returned in the last steamer. He is in good health, and is about to resume his agency. In the London Universe of Jan. 29, in an account of a meeting held at Exeter Hall, the following notice is taken of this gentleman:—

Dr. Baird addressed the meeting at considerable length, and rivetted the attention of the whole audience. He gave a deeply interesting account of his recent travels in Portugal, Spain, Italy, Greece, Malta, Turkey, Switzerland, France, and other continental nations, and explained the position and the prospects of evangelical religion in each. His references to Prussia, and the intention of her excellent monarch to proclaim religious freedom, excited more than ordinary interest, and filled every heart with gratitude. His views are very encouraging, as they lead to the hope that a revival and extension of pure religion may be expected at no distant day. He is not without serious apprehension of the early occurrence in continental nations of serious civil convulsions; but even these, he expects, will be productive of good. In "the shaking of the nations," Messiah comes.

The Universe makes the following remarks respecting the influence of Dr. B.'s agency:—

We congratulate the religious bodies of America on the service they render to the cause of truth and liberty by the agency of our honored and distinguished friend. Europe is his debtor; and not a few of her crowned heads feel and own the obligation. With some of them he holds intimate personal intercourse, and by some of them he is honored with familiar correspondence. Nor would we forget that, by these services, he confers honor on his own, his native land. We have the testimony of a gentleman holding high office in France that no American citizen has ever gained more of the confidence of enlightened Europeans, and done more to recommend his country and her best institutions to the attention and admiration of the subjects of monarchical governments. His large and comprehensive views—his benevolence, his philanthropy—above all, his unostentatious piety, fit him to become, on a large scale, the friend of freedom and of man. May he long live to benefit Europe, and honor America!

THE CHRISTIAN REGISTER AND HON. HORACE MANN.—We cut the following from the Organ of the Unitarian party, of Feb. 20:—

The Recorder of this week contains no less than three articles against Unitarianism; one on the Chapman Hall Preacher, one on Common Schools and Horace Mann, and one on Dr. Gannett's Lectures. We did not see the Recorder till just as our paper was going to press. But we must beg it to consider, whether Horace Mann is doing anything to disseminate Unitarianism in our schools? If he is Unitarian—which is more than we know, —so is Prof. Haddock Orthodox; but that has not prevented us from rejoicing that he had been appointed superintendent of the common schools in our native State, or expressing our joy that he had received the appointment. Until he employs his influence in this new place to teach Trinitarianism, and to turn the common schools into sectarian schools, he will undoubtedly enjoy the co-operation and support of New Hampshire Unitarians. Why may not Mr. Mann be treated in the same way? So long as he confines himself to the appropriate duties of his office, laboring solely for the improvement of the schools as schools of learning and good morals, he should have the support of all good men. Why mix up sectarian views with the subject at all?

It is not because Mr. Mann is a Unitarian that his course has been objected to, but because he uses his high position to disseminate sectarian dogmas. He has been borne with for years. Every opportunity has been given him to elevate our schools. It is the fruit of his labors that has produced alarm. We have seen our town schools occupied by teachers who come from the Normal schools, many of whom revile the Bible in the presence of their schools; the basis of whose disciplinary theory we hold to be contrary to the word of God. We therefore object to the employing and paying a man out of the funds of the State, to unsettle, if not to overthrow, our glorious system of common school education.

ALAS FOR TAHITI.—The "Polynesian," published at the Sandwich Islands, of the date Sept. 26th, has the following ominous tidings for the poor Protestants of Tahiti:—

The Catholics have adopted a very novel, but we apprehend effectual system of proselytism, at all events so far as the pockets are concerned, by a sort of co-partnership between mammon and faith. We give the information on this point as received from our correspondent in the following extract:—

"We believe business has received a death blow here by the establishment of a commercial missionary store by the jesuits of France. Their object is to disseminate the Catholic faith throughout the islands in the Pacific, and their first step is to ingratiate themselves with the natives by selling them goods at cost and charges, undersell the merchants and drive them off the island. They are to have a house in Valparaiso, Tahiti and Oahu, and branches at the Navigator's, Wallis Island, New Caledonia and the Feejees. They have twelve ships of the size of 'Arch Dalliance,' and another, both here now, with some twenty or thirty jesuits on board, and a number of small vessels. It is so arranged that one of them will leave France every month to keep their establishment supplied with goods."

GENEROUS DONATION.—Mr. James Steadman of Buenos Ayres, son of the late Rev. Dr. Steadman of England, has recently forwarded to the Trustees of the Biblical Institute, about to be founded by the Methodists in New England, a bill of exchange for one thousand dollars. Mr. S. is said to be a man of limited wealth, and one of the converts of the mission station in South America. The location of the Institute was to be determined on the 17th inst. It is designed to be a Theological Seminary. We rejoice to find that our Methodist brethren are beginning to appreciate a learned ministry.

A NEW ORLEANS SABBATH.—A correspondent of the Christian Intelligencer writes from New Orleans, and says that the markets are all open on Sunday, and so also are the retail stores and mechanic shops of every description, particularly among the French. The military parade the streets with music, and the places of amusement are put in better trim, and more frequented on Sunday than at any other time.

ANNUAL COMPLIMENTARY CONCERT TO MISS ROSA GARCIA.—The Melodeon was crowded on last Saturday evening with a very discriminating company, to listen to the sweet warblings of the fair beneficiary. We have seldom heard Miss G. in so good voice, or when she commanded so entirely the undivided attention of an audience; every note seemed to have been fully uttered and finished. As high as she has stood in the estimation of the public, her performance on that evening must add to her reputation. The duett of "The Fairy Sisters," by Miss Rosa and C. Garcia, should be noted as the gem of the evening. We hope that our American vocalists will dispense with the introduction of music in foreign languages in their programmes. With many *artistes* it is not a matter of much moment to their audiences whether the words are English or Hebrew, as their enunciation is so indistinct that it would be as readily taken for the one as the other. But in this remark we would except Miss Garcia, as every word is distinctly uttered, and is a beautiful feature in her singing. The judicious selection of popular overtures in the entertainment of the evening should be commended, although another rehearsal would have improved the execution. Boston may well be proud in possessing a promising a vocalist as Miss G., and the full house on Saturday evening last proves that our citizens appreciate her talents.

PROTECTION OF THE SOUTHERN CHURCHES.—The churches at the South are building an hedge around themselves for defence. It is evident that they fear the progress of freedom. It may invade the peculiar institutions of those who cleave to the "patriarchal institutions." The Charleston Union Presbytery of South Carolina have passed the following resolution:—

Resolved, That in order to insure peace in the church, by effectually excluding all disturbing and aggressive movements of (so called) reformers, abolitionists, and other disorganizers and radicals, it is expedient to form a southern organization; and we do hereby invite all presbyteries and parts of presbyteries, and individual ministers and churches in the South and southwest, concurring in these views, to unite with us in such an organization as will secure an advisory council and bond of union to the Southern Presbyterian Church.

JESUIT PROTRACTED MEETING.—We learn from the Montreal papers, says the Christian Alliance, that in a place not fifty miles from Montreal, the jesuits have recently held a *protracted meeting*, which continued *fifteen* days. When we read this passage, we thought of that scripture which declareth, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for satan himself is transformed into an angel of light." 2. Cor. xi. 13, 14. But satan will soon show his cloven foot. How were the people employed in this meeting, with such a show of piety? "Masses were said and sung, prayers to the virgin offered, and *Bibles* burned day after day." What was the effect? Here is "the wrath of man shall praise Him." "It led to the opening of the eyes of some strong-minded individuals, and they came out of Babylon. One person, a female, was so powerfully impressed with the iniquity of the proceedings, that she not only abandoned popery, but purchased thirty-two Bibles for the use of her ignorant neighbors."

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ANNUAL COMPLIMENTARY CONCERT TO MISS ROSA GARCIA.—The Melodeon was crowded on last Saturday evening with a very discriminating company, to listen to the sweet warblings of the fair beneficiary. We have seldom heard Miss G. in so good voice, or when she commanded so entirely the undivided attention of an audience; every note seemed to have been fully uttered and finished. As high as she has stood in the estimation of the public, her performance on that evening must add to her reputation. The duett of "The Fairy Sisters," by Miss Rosa and C. Garcia, should be noted as the gem of the evening. We hope that our American vocalists will dispense with the introduction of music in foreign languages in their programmes. With many artistes it is not a matter of much moment to their audiences whether the words are English or Hebrew, as their enunciation is so indistinct that it would be as readily taken for the one as the other. But in this remark we would except Miss Garcia, as every word is distinctly uttered, and is a beautiful feature in her singing. The judicious selection of popular overtures in the entertainment of the evening should be commended, although another rehearsal would have improved the execution. Boston may well be proud in possessing so promising a vocalist as Miss G., and the full house on Saturday evening last proves that our citizens appreciate her talents.

PROTECTION OF THE SOUTHERN CHURCHES.—The churches at the South are building a hedge around themselves for defence. It is evident that they fear the progress of freedom. It may invade the peculiar institutions of those who cleave to the "patriarchal institutions." The Charleston Union Presbytery of South Carolina have passed the following resolution:—

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President Everett on behalf of the Corporation, reported the following plan for a Scientific Department in the University:—

SCIENTIFIC SCHOOL OF THE UNIVERSITY AT CAMBRIDGE.

1st. There shall be established in the University an advanced school of instruction in theoretical and practical science and in the other usual branches of Academic Learning, to be called "the Scientific School of the University at Cambridge."

2nd. Instruction shall be given in this school by the Professors of the University, and by such additional instructors as may be chosen from time to time for that purpose by the President and Fellows, with the concurrence of the Overseers; and the professors and instructors, or a portion of them, to be designated by the Corporation, shall, with the President, constitute a faculty, for the direction of the School.

3rd. All graduates of the University, or of any other collegiate institution, and all persons not graduates who have attained the age of eighteen years, and who are qualified to follow the courses of study to which they propose to give their attention, are admissible to the school. Satisfactory evidence of good moral character must be furnished, and bonds given for the payment of all college dues.

4th. The members of the School shall enjoy the same privileges in the University and be subject to the same regulations as the members of the Law School, as far as the same are applicable to them; and to such other regulations as the Corporation may from time to time prescribe.

5th. Each member of the School shall pay to the steward a sum at the rate of One Hundred Dollars *per annum*, which shall be appropriated for the compensation of the Professors and Instructers, for the formation of a library and cabinet, and for the general expenses of the establishment, in such manner as may be prescribed from time to time by the Corporation.

6th. The members of the School who shall have resided for a length of time at the University and tended to a certain number of courses of lectures, to be decided by the Faculty, shall receive a suitable diploma.

7th. The courses of lectures attended in the School shall be given in the Lecture Rooms of the University, till it may be in thr power of the Corporation to erect a building or buildings, exclusively appropriated to that purpose.

8th. At the commencement of each Academic term, a Programme shall be published by the Faculty, announcing the Lectures to be given and the course of Instruction to be pursued, fo the ensuing term.

Foreign News.

ARRIVAL OF THE CAMBRIA.

FOURTEEN DAYS LATER FROM EUROPE.

The steamship Cambria, Capt. Judkins, arrived at half past 3 o'clock on Saturday afternoon, in 16 days from Liverpool. She was full of passengers, having brought 99 from Liverpool, and 15 from Halifax. She has also a large amount of freight, including $2,500,000 in specie. She left £4,700 at Halifax.

The political news is not important. The aspect of affairs thoughout Europe is somewhat gloomy, and the prospects of the future not promising. The principal evils are the results of a bad harvest, throughout the northwestern parts of Europe, and the reaction of too great prosperity in former years. These evils are most grievously felt in Ireland, and in all parts of the United Kingdom—France and Belgium. They are apparently exaggerated, in regard to their extent, in all these countries, though there is no doubt that the sufferings of the poor are severe in all of them.

There is more or less of pressure in the money market, and derangement of the finances, in England, France and other countries. The public funds are depressed, in comparison with their rates for some years past. English three per cent. stocks, which were current two years ago, at 100 to 101 per cent., and a year ago at 95 to 95 1-2 per cent. are now selling at 91 to 91 1-2. The French 3 per cents., which were selling a year ago at 83 to 84, are now at 77 1-2 to 78, and the 5 per cents., in place of 122 a year ago, are now at 117 1-2 to 118.

The state of the grain and cotton markets being an object not merely of mercantile but of universal interest, we give here a summary of statements on these points. Previous to the dates by the last arrival, the market for wheat and flour had reached its maximum. Jan. 15, New York Western flour, in bond, had been sold at 43s. per barrel, and the best American wheat at 11s. 2d. to 11s. 6d, per 70 lbs. From that date, in consequence of the rumored intentions of ministers to propose a repeal of the remaining duties, with the subsequent confirmation of that rumor, and the actual repeal of all duties on grain, flour, meal and potatoes, until the first of Sept. next, with a modification of the navigation laws, so that these articles may be introduced by vessels of nations from any part of the world, prices of flour and wheat gradually declined.

Feb. 1, at Liverpool, canal flour did not readily command 40s. On the 2d, there was a slender attendance at the corn exchange—wheat and flour were freely offered, and the market was much depressed. Western canal flour was sold at 38s. 6d., and the highest quotation for English white wheat 11s. 6d., for American 11s. 3d. for 70 lbs., and Indian corn at 68to 70s. for 480 lbs.

We learn in addition, on the authority of Capt. Judkins, that on the 4th, a large number of vessels with bread stuffs arrived at Liverpool, and that the price of flour fell on that day a dollar a barrel.

Large exports of gold and silver continued. The stipulated amount of £800,000 had been furnished to the Bank of France. £80,000 had been put on board the Prince Albert packet for New York, 300,000 to £400,000 had been put on board the Cambria for Boston, and a further sum of £100,000 in gold was to leave immediately for Russia. The rate of insurance on gold in the Cambria was 30s, in place of 15s to 25s, which had been former rates.

The most important intelligence by this arrival is the development of the Ministerial System of measures for the relief of the people of Ireland. This includes the temporary relief required by the immediate pressure of famine, and measures for the permanent relief of the population. The system proposed is far from giving general satisfaction. It is difficult to explain satisfactorily without going into more details than we can find room for at present. These measures were brought forward in both Houses of Parliament on the 25th of January, and they were fully explained in the Peers by Lord Lansdowne, and in the Commons by Lord John John Russell. We copy the following brief summary from the London Weekly Times.

The sum and substance of the immediate measures are the formation of Relief Committees in the electoral districts of Ireland who shall be empowered to receive subscriptions, levy rates, and receive donations from government, by means of which they shall purchase food and establish soup kitchens, and distribute rations to the destitute, without the indispensable test of labor. It is proposed that one half of the money expended upon the public works shall be borne by the nation, the other by the landlords of Ireland, to be repaid in a period extending over twenty-two years, in terms of the provisions of the Drainage Act, passed last session. The government also propose to advance £50,000 to the landlords, in order to furnish their tenants with the means of purchasing seed, the amount to be repaid by the end of this year. Such is a rapid outline of the remedial measures proposed to meet the present exigency. The intentions with respect to the future in measures of a more permanent character, will be best gleaned from the Noble Lord's own statement of his scheme, as presented in our parliamentary digest.

On the following day the other two general measures of temporary relief—the Corn Importation and Navigation Laws Suspension Bills received the seal of Legislative sanction by the Royal assent. The other subsidiary measures, including the Bill authorizing the use of Sugar in Breweries and Distilleries, progress through the various stages with rapidity.—*Daily Advertiser.*

Irish Pauperism in Liverpool.—We have elsewhere given a condensed report of the meeting of the Select Vestry yesterday, whose deliberations occupied several hours, when the subject of the extraordinary influx of Irish paupers into Liverpool was fully considered. Mr. Austin, the Assistant Poor Law Commissioner, made the remarkable declaration that of the large numbers daily relieved from the funds of the parish of Liverpool, but a small proportion have come over recently from that country, and that the bulk of them have been located somewhere in the interior. Both the reverend rectors, whose competency to form a correct opinion on the matter is unquestionable, state that there is a very great amount of imposture practised. It is proposed to take some large buildings in different parts of the town, to engage a number of additional relieving officers, and to supply the applicants who are able to work with suitable employment. This plan has been adopted in Manchester, and there has consequently been a great reduction of the charge upon the parish rates. *Liverpool Express.*

Later from Ireland.—The accounts from Ireland are still very distressing. The deaths by starvation in Mayo, Sligo, Cork, Tuam, &c., are numerous, and sickness is generally prevalent. There is, however, a faint hope of improvement. In Westmeath the markets are falling, and the Dublin Pilot says this is the case everywhere. In Derry and Kildare a great number of the farmers have large pits of excellent potatoes, the quality of which is, in every respect, equal to that of former years. The usual weekly meeting of the Repeal Association was held on Monday, Alderman Butler in the chair. The rent was announced to be £15 13s. 9d.—*Ib.*

Edinburgh, Jan. 30.—The north of Scotland is nearly in a state of insurrection. At Burghead, two vessels laden with meal for export were deprived of their cargoes. At Lossiemouth and Findhorn, several carts laden with oats were seized, and the captured victuals lodged in storehouses. The other places in the neighborhood being in a similar state of excitement, forty soldiers from Fort George have been stationed at Elgin; and a company from Aberdeen has been sent to Port Cordon, into which the inhabitants of Keith, an inland town, are said to be pouring in in large numbers. Passing over intermediate districts, the food-riot folly has also reached the south. In Stranraer, disturbance was raised because two meal-dealers would not sell their meal at 2s. 6d. per stone. Carrots and loaves were also stolen; but the promptitude of the authorities prevented the riots from reaching any great height.

The Edinburgh Destitution Fund amounts today to 24,099*l.* 6s. 2d. The Scotsman's commissioner to the Highlands appears to think that the Highlanders are by far too indolent, and that the distress, although severe, has in some instances been exaggerated.

DIFFERENCE BETWEEN THE SCOTCH AND IRISH.—The London correspondent of the Traveller makes the following remarks respecting the national peculiarities of the Scotch and Irish:—

Lord John Russell stated in the House the other night, that *one million of the sum already advanced to Ireland would be charged to the English public.* We cannot but think this grievously oppressive. Why is English industry and economy to be taxed for the support of a people whose destitution mainly results from their own idleness and improvidence? We are not called upon to support the Scotch, though they are equal sufferers from the scarcity of food, and for why? Because the Scotch are a patient, quiet people, who bear their troubles unmurmuringly and seek in their own industry the remedy of their evils; while the Irish, possessed of a much finer country, and greater natural resources, no sooner feel the pressure of want, than they clamor aloud for assistance. But it is their *nature* to beg, and they live by playing upon the benevolence and weakness of others. From the highest to the lowest the same characteristics prevail; they are a nation of beggars; and such they will ever remain, until they have landholders less reckless and extravagant, a people less indolent, *and a priesthood less baneful in its influence.*

General Intelligence.

CONGRESS.

During the past week, the great debate of the session has been continued in the Senate. No speeches of great interest have been made. On Monday, Feb. 15, Mr. Webster offered the following resolutions:—

Resolved, That the war now existing with Mexico, ought not to be prosecuted for the acquisition of territory, to form new States to be added to this Union.

Resolved, That it ought to be signified to the Government of Mexico, that the Government of the U. States does not desire to dismember the Republic of Mexico, and is ready to treat with the Government of that Republic for peace, for a liberal adjustment of boundaries, and for just indemnities due by either Government to the citizens of the other.

On Friday, Mr. Calhoun offered a set of resolutions, which are doubtless intended as a set-off to the Wilmot Proviso adopted by the House. The resolutions are as follows:—

Resolved, That the territories of the U. S. belong to the several States comprising this Union, and are held by them as their joint and common property.

Resolved, That Congress as the joint agent and representative of the States of the Union, has no right to make any law or do any act whatever that shall directly or by its effects, make any discrimination between the States of this Union by which any of them shall be deprived of its full and equal rights in any territory of the U. S., acquired or to be acquired.

Resolved, That the enactment of any law which should directly or by its effects deprive the citizens of any of the States of this Union from emigrating with their property into any of the territories of the U. S. would make such discrimination, and would therefore be a violation of the Constitution and the rights of the States from which such citizens emigrated, and in derogation of this perfect equality which belongs to them as members of this Union, and would tend directly to subvert the Union itself.

Resolved, That it is a fundamental principle in our political creed, that a people in forming a constitution, have the unconditional right to form and adopt the government which they may think best calculated to secure their liberty, prosperity, and happiness, and that in conformity thereto, no other condition is imposed by the federal government on a State in order to be admitted into this Union, except that its Constitution shall be Republican, and that the imposition of any other by Congress, would not only be in violation of the Constitution, but in direct conflict with the principle on which our political system rests.

MASSACHUSETTS LEGISLATURE.

The business of the Legislature, for the past week, as reported in the daily papers, has been of not much public interest. The correspondent of the Salem Register makes some interesting statements which we copy from that paper:—

The Report of the Pauper Commissioners, just distributed, is an elaborate document of 190 pages, giving much interesting detail, and exhibiting quite a loose construction of the Pauper laws all over the State, and the necessity of some more strict and definite system of action. Of the town accounts examined by the Commissioners, they report that 122 towns have overcharged $5,381.97, including the following from Essex County; Andover, $93,07; Danvers, $80,92; Essex, $51,10; Georgetown, $52,09; Gloucester, $40,15; Haverhill, $1,44; Lynn, $25,55; Manchester, $70,64; Methuen, $40,87; Newbury, $80,30; Rockport, $250,60; Salisbury, 35,95; Topsfield, $36,89; total in Essex County, $863,54. Of other towns in our Congressional District, Chelsea, $35,39; Malden, $1,12. The grounds upon which the Commissioners in most cases reject these claims, is that the parties assisted have not received an 'actual and entire support' for the time charged, within the meaning of the law.

The Report of the Commissioners upon establishing a State Manual Labor Institution for the reform of Juvenile offenders, has also been distributed, and is quite an interesting document. An extensive correspondence was opened with magistrates, &c., who all accord in the advantages of such an institution. Among others, are letters from Hon. Joseph E. Sprague of Salem, and John W. Proctor, Esq. of Danvers. The following extract from the letter of Prof. Greenleaf of Cambridge, deserves special attention:—

"*For instruction*, I would have the *Bible* an indispensable daily reading book, to be read with the particular seriousness which is due to it as God's own word and will. It is my firm belief, the result of more than forty years' observation, that to the daily and reverent use of the Bible in our common schools, as the inspired revelation of the will of God, we are more indebted for all that is valuable in New England character, than to any source whatever. It is my opinion that the rest of the instruction should be confined to what is practically useful in common life, such as reading, writing, common arithmetic, geography, common field surveying," &c.

It is proposed to limit the establishment entirely to boys, restricting their ages at the discretion of Trustees, and to provide accom[...] for a maximum of 300. A lithograph pl[...] farm, purchased by the Commissioners fo[...] is appended to the report. It is located [...] boro', on the borders of a fine pond, and [...] 180 acres.

Summary.

Meeting for the Relief of Ireland.—A [...] was held in this city, at Faneuil Hall, on Thur[...] ing of last week, to give relief to suffering Ire[...] Honor the Mayor presided. Addresses were m[...] Mayor, Dr. Howe, J. T. Stevenson and Preside[...] and committees were appointed in each ward [...] contributions.

Loss of Life at Sea.—The following is [...] correspondent of the London Times:—"A mel[...] duty devolves upon us to-day to chronicle the loss [...] captain, first and second mates, five seamen, and a [...] belonging to one of our noble packet ships. The Col[umbia], Capt. Rathbone, left New York on the 2d inst.; [...] the 13th a gale sprang up, and while scudding before it, [...] nine men were swept suddenly from the deck by a sea and [...] hurried into eternity, amidst the waste of waters. Five days after the ship was fallen in with without a commander, and in distress, by the Lady Falkland, arrived at this port from New Orleans this morning. The Lady Falkland put her mate on board the Columbia to navigate her to Liverpool. The Columbia has not yet arrived; but she was perfectly tight, and will, no doubt, be heard of in a short time."——The Eliza Warwick, from New York bound to Liverpool, which place she reached on the 30th ult., was struck by a sea at 8 P. M. on the 12th, in lat. 44 N., long. 42 30 W., while scadding, which instantly killed Capt. Loring, and two men at the wheel.

Railroad Accident.—We learn from the Journal that a serious accident occurred at the Randolph station on the Fall River Railroad, on Tuesday morning. The passenger train had stopped for the purpose of taking in passengers for Boston, when the locomotive with the snow plough, which had been put on the road for the purpose of clearing the snow from the track, came upon the car at the rate of from twelve to fifteen miles an hour. Dr. Hitchcock of Middleboro', and Mr. McKennison, connected with the affairs of the road, were standing on the platform outside the car, and were both seriously injured.

A Burglar Caught by his Appetite.—Two men entered the wine cellar of E. A. Boardman in Congress street on Saturday night. Officer Newell, as he passed the place early on Sunday morning, heard a noise below, and sprung his rattle. Before assistance came the two men attempted to escape from the cellar. One succeeded; but the other had moistened himself so deeply with wine that the watchman had no difficulty in arresting and conveying him to the watchhouse. He gave his name as Stephen Bennett.

Sad Accident.—As the 4 1-2 P. M. train from Lexington was coming into Charlestown on Saturday afternoon, it came in contact with a one horse open wagon, and almost instantly killed the driver. Everything was done to prevent the collision by the men on the train, but the unfortunate driver did not appear to make any effort to stop his horse or get out of the way.

A Working Governor.—Governor Colby of New Hampshire is an extensive manufacturer of scythes, to which he pays personal attention. He is also a very prosperous farmer, raising all kinds of produce which he carries to market for sale, and has now erected suitable buildings for woollen manufactories. Such a governor must necessarily be a business man.

The Currier & Trott Robbery.—Two persons, Marks and Gore, suspected of having been concerned in the robbery of Currier & Trott's jewelry store, were arrested in New York, and brought on to this city on Saturday morning. They were brought before the Police Court on Saturday morning, and bound over for examination on Thursday, 25th inst., in the sum of $15,000 each. None of the stolen property has yet been recovered.

Relief for Ireland on Board the Cambria.—A subscription of over $500 was raised among the passengers of the Cambria for the benefit of the suffering poor in Ireland and Scotland. The subscription was set on foot by the Rev. Dr. Baird—General Tom Thumb headed the list with the sum of $50. The little fellow before leaving London, presented £100 sterling to the Charitable Fund, for the same benevolent object.

Sunday Mail Discontinued.—The Sunday mail on the Eastern Railroad is to be discontinued, in compliance with orders just received from the Post Office Department.

A Kentucky Senator at Last!—The Legislature of Kentucky, on the 12th inst., succeeded, after twenty-nine ballots, in electing Judge Underwood U. S. Senator for six years, commencing on the 4th of March.

Revolutionary History.—The National Intelligencer states that Mrs. Sarah Underwood of New York, is now in Washington city, having in her possession, and intending to make a public exhibition of them, the *original papers* found upon the person of Major Andre, when arrested as a spy during the Revolutionary war. The historical interest of these papers, in connexion with the treason of Arnold and the melancholy fate of Andre, makes them objects of great curiosity.

United States Loan.—Willmer's Times has the following brief item: "*It is stated that a loan of* FOUR MILLIONS STERLING *has been negotiated for the United States, by a well known city firm.*" The firm alluded to is probably the Messrs. Rothschilds, as a large amount of the specie lately arrived is said to be consigned to the New York agents of that house.

Carrier Pigeons.—The Advertiser says:—"We are informed that a person who embarked on board the Cambria at Halifax, on the arrival of the steamer off Cape Ann, set loose three or four pigeons, destined, probably, for New York, or some point nearer than that city, whence information might be transmitted by Telegraph. If the enterprise proved successful, the projector must have been highly gratified in acquiring possession of important commercial news *early on Sunday morning.*"

Sickness at Cape Cod.—The Sandwich Observer contains the following paragraph from a correspondent in the neighborhood of that town:—"It is very sickly in this vicinity, much more so than it has been within the last twenty years. The complaints are measles, lung fever, bleeding at the lungs, &c. There are scarcely sufficient well ones to take care of the sick."

Abolition of Slavery.—The Government of Uruguay, South America, have abolished slavery throughout that republic. The owners of slaves are to be reimbursed at the public expense.

Massachusetts Regiment.—Mr. Stephen Hoyt of Salem has been appointed by the President, and confirmed by the Senate, Commissary of the Massachusetts Volunteers. Otis Hoyt of Charlestown has been appointed surgeon, and a son of Lieut. Governor Childs of Pittsfield, assistant surgeon of the same regiment.

Liberality.—Welcome Farnum, Esq. of Blackstone, Mass. has given $1000 for the relief of the starving population of Ireland. Edward Harris, Esq. of Woonsocket, gave $500; Dexter Ballou & Son do. gave $200; G. S. Wardwell, do. $50.

Verdict for Libel.—Edgar A. Poe has obtained a verdict of $225 against the publishers of the New York Mirror, for a libel. The libelous article was written by Thomas Dunn English, and reflected severely upon Mr. Poe's private character and habits.

Fire at Lyndon Corner, Vermont.—The spacious building of Mr. E. B. Chase, at this village, was destroyed by fire on the 16th instant. The loss on the building was about $3000, of which $1800 was insured. There were many occupants of the various apartments and offices in the edifice, but fortunately their goods and books were mostly removed, though of course with some damage. The aggregate of loss is not stated.

Sad Accident on the Worcester Railroad.—Mr. George H. Haven, the conductor of the gravel train on the Worcester Railroad, was run over by an engine, on Monday evening, and so badly injured, that he died at 6 o'clock on Tuesday morning. He was standing on the snow plough, which was in operation before the engine, when it was thrown from the track. Mr. Haven jumped off upon the wrong side, and the engine passed over him, dreadfully mangling his body.

Fall of Breadstuffs.—The produce store of Siter, James & Co. in Bread street, Philadelphia, suddenly "caved in" on Friday. Some 2000 bushels of corn fell through from the second story, carrying with it 300 barrels of flour from the first story into the cellar.

Dreadful Tragedy.—In Upper Mahantongo, Schuylkill county, Pa., on Tuesday morning of last week, the wife of Mr. Daniel Snyder (who had until lately been confined in the almshouse as a lunatic, but who it was thought had recovered her reason,) rose before daylight, and with an axe inflicted several wounds upon her husband's head, which caused his death in a few hours. The wretched woman then destroyed her own life by cutting her throat with a razor.

The True American is soon again to be started. It will be published in Louisville, Ky. The Legislature has at last consented that the question of calling a convention shall go to the people,—and the True American will be an important instrument for the occasion.

Ric[...]
In[...]
M. D[...]
In B[...]
Miss Lu[...]
of B.
In Wash[...]
lina Seaton,[...]
that city.

In this city, 16th[...]
ard Motley, aged 8[...]
10th inst., Ephraim[...]
21st inst., Mrs Dian[...]
L. LeRow, Esq., 24.
15th inst., Mrs. Eliza R., wife o[...]
25.
21st inst., Mrs. Lydia T. Brimmer, 69.
11th inst., Mr. James Malley, 58.

In Charlestown, 20th inst., Mr. Asa Spaulding of Lincoln, 57; Mrs. Julia A., wife of Mr. Moses Wiley of Eastham, 29 years 4 months.

In Roxbury, 22d inst., Miss Lois Hayward, 56.

In Dorchester, 13th inst., Mrs. Jemima, wife of Mr. Benjamin Jacobs, 64; 20th inst., Mr. Ezekiel Holden, 72.

In South Boston, 20th inst., Mrs. Mary, wife of Mr. Jabez Coney, 39.

In Charlestown, 20th inst., Margaret Laughton, youngest child of Rev. P. H. Greenleaf, Rector of St. John's Church, 6 years.

In Brookline, 13th inst. of consumption, Mr. Albert Craft, 25.

In East Bridgewater, Dec. 3, Dea. Eleazer Whitman, 91 years 3 months. For the last twenty-five years, Dea. Whitman was a contributor to the Palestine Missionary Society, to the amount of $40 a year.

In Walpole, 13th inst., (at her father's residence,) suddenly, Elizabeth, wife of Mr. Charles P. Plimpton, of this city, 29.

In Northampton, Feb. 8, Mrs. Delicia M. Plant, wife of the late Mr. Samuel Plant, 59.

In Worcester, (at the house of Dr. Workman,) 14th inst., Mrs. Sarah, relict of the late Vashni Hemenway, Esq. of Shrewsbury, 80. In passing from one chamber to another, without a light, it is supposed that she made a mis-step and fell down stairs. She was taken up immediately, but was lifeless.

In Keene, N. H., Capt. Aaron Hall.

DEATHS IN THIS CITY FOR THE WEEK ENDING Feb. 19. *Diseases*—Consumption 8, lung fever 8, slow do. 1, bilious do. 1, brain do. 1, croup 4, childbed 2, marasmus 2, inflammation of lungs 5, pleurisy 2, dropsy on brain 3, whooping cough 2, old age 1, influenza 1, debility 2, scrofula 1, paralysis 1, convulsions 2, dysentery 1, scarlet fever 1, accidental 2, infantile 1, disease of the heart 1.

Males 18—Females 35—Total 53. Stillborn 12.

Notices.

☞ The SUFFOLK SOUTH ASSOCIATION will meet on TUESDAY, March 2d, at 9 o'clock A. M., at the office of the Seaman's Chaplain, Sailor's Home, Purchase St.
A. C. THOMPSON, Scribe.

☞ TAUNTON ASSOCIATION will hold its next meeting on TUESDAY, March 2d, at 2 o'clock P. M., at the house of Rev. James O. Barney, Seekonk.
J. K. BRAGG, Scribe.
Middleboro', Feb. 13, 1847.

☞ The MIDDLESEX UNION ASSOCIATION will meet in LITTLETON, at the house of Rev. Mr. Bacon, TUESDAY the 2d day of March next. Greek exercise, 9th chapter of Revelations.
E. W. HARRINGTON, Scribe.
Lunenburg, Feb. 16, 1847.

☞ PREMIUM TRACT ON DANCING.—The Committee to whom it was referred to award the premium of $50, offered by a benevolent gentleman for the best Tract, not exceeding 12 pages, "on the question of the propriety of Dancing by church members, and the expediency of teaching it to our children," hereby report, that they have received and examined ninety manuscripts, several of which contain able discussions of the subject, and have unanimously awarded the premium to manuscript No. 30, which, on breaking the sealed envelope, was found to have been written by the Rev. Austin Cary, of Sunderland, Mass. The Tract will be immediately published by the American Tract Society.
STEPHEN H. TYNG, E. W. ANDREWS, WM. A. HALLOCK, } Committee of Award.
New York, Feb. 3, 1847.

☞ GREAT MEETING OF THE HOUGHTONS.—The "HOUGHTON ASSOCIATION" will hold a meeting in Worcester, Mass, March 3, 1847, for the purpose of adopting necessary measures to investigate a claim to property in England, said to belong to the Houghtons in America. Those bearing the Houghton name, and those connected with that family, are requested to be present at the meeting.
EDWARD HOUGHTON, President.
JONATHAN F. MOORE, Sec'y.
Editors in New England and New York, are desired to give the above notice an insertion in their papers.

☞ A CARD.—The subscribers would take this method of making a public expression of their thanks to *hundreds* of their beloved people, for all the favors shown in a social visit, at their house, on the 17th instant. As they have supplied our storehouse with materials for the "staff of life," and other good things, and left the tokens of their kindness in our wardrobe, and laid them in beautiful coverings on our floor, so, in return, would we be instrumental in providing for them the pure "white robe, which is the righteousness of the saints." It added much to the interest of the occasion, to see a multitude of the *lambs of the flock*, crowding their pastor's dwelling the next morning, to greet him with their happy faces, and lay their tokens of love in the hands of his family.
D. ANDREWS.
T. M. ANDREWS.
Pepperell, Feb. 19, 1847.

The Markets.

FANEUIL HALL MARKET.

RETAIL PRICES.

Corrected Weekly.—From the Ploughman.

PROVISIONS.

Butter, lump, per pound	20 a 27
" tub	16 a 22
Cheese, new, per pound	07 a 09
Do. four meal	4 a 06
Eggs, per dozen	16 a 18
Beef, fresh, per pound	6 a 12
do. salted do.	6 a 07
do. smoked	8 a 09
Hogs, whole	7 a 07½
Pork, fresh	8 a 09
do. salted	7½ a 08
Hams, Boston, per pound	10 a 12
do. Western	8 a 10
Lard, best, per pound	9 a 10
do. Western, per keg	9 a 10
Veal, per pound	8 a 12
Calves, whole	6 a 09
Lamb, per pound	0 a 00
Mutton	4 a 17
Sheep, whole	5 a 09
Chickens, per pr	75 a 1 00
Turkeys, per pound	10 a 14

VEGETABLES.

Potatoes, per peck	00 a 25
Do. sweet, per peck	25 a 37
Cabbages, per dozen	1 00 a 1 50
Squashes, per pound	2 a 2½
Turneps, bushel	00 a 50
Onions, per dozen bunches	1 00 a 00
Beets, per bushel	75
Beans, per bushel	1 50 a 2 00
Mar. Squashes, per pound	0 a 02½

FRUIT.

Cranberries, per bushel	1 50 a 2 00
Quinces, per bushel	0 00 a 0 00
Chestnuts per bushel	0 00 a 4 50
Shelbarks do.	1 25 a 1 50
Apples, per bushel	1 00 a 1 50
do. dried, per pound	4½ a 05½
Pears, per bushel	3 00 a 4 00

BUTTER, CHEESE AND EGGS.

Lump, 100 pounds	20 a 23
Tub, best, ton	16 a 20
Shipping do. per ton	07 a 10
Cheese, best, per ton	7 a 7½
Common do	5 a 06
Eggs, 100 dozen	15 a 18

[WHOLESALE PRICES.]

BEEF, PORK, LARD, &c.

Mess Beef, per bbl	11 00 a 12 00
Navy Mess, bbl	10 50 a 11 00
No 1 do	9 50 a 0 00
Pork, Boston, ex. cl. per bbl	00 00 a 18 00
Boston, Clear	16 00 a 18 00
Ohio, ex. clear	19 00 a 20 00
Do. Clear	17 00 a 18 00
Ohio, Mess	15 00 a 16 00
Do. Prime	14 00 a 14 50
Boston Lard, in bbls. per lb	9 a 10
Ohio do., do. do	8 a 08½
Hams, Boston, lb	9½ a 10
Do., Ohio, per lb	9 a 09½
Tongues, per bbl	18 00 a 20 00

HAY.

Country Hay, old, cwt	80 a 85
do. new, do	00 a 00
Eastern pressed, ton	12 00 a 12 50
Straw, cwt	60 a 65

WOOL.

Saxony fleece, lb	37 a 40
Do. prime	38 a 40
Do. lambs	a
Am. full blood	32 a 35
Am. half blood	24 a 28
Com. to quarter blood	22 a 24
Lambs, super	28 a 31
Do. 1st quality	24 a 28
Do. 2d do	14 a 17
Do. 3d do	9 a 12

haps saved from the fatal grasp of consumption.
FREEMAN NOYES.
None genuine, unless signed I. BUTTS on the wrapper. For sale by SETH W. FOWLE, 138 Washingtgn St.

AMERICAN HOME MISSIONARY SOCIETY.

It having been found necessary, in order to obtain the materials for a full exhibition of the operations of the American Home Missionary Society in its Annual Report, in season to make them the most available, to request the Missionaries of the Society to make their statistical returns on the first of MARCH, instead of April as heretofore, the Missionaries of the *Massachusetts Home Missionary Society* and of other Auxiliaries, as well as those who hold a direct relation to the Parent Society, will confer a favor by forwarding their reports—made up this year for eleven months, from April 1st, 1846, to March 1st, 1847—at as early a date as practicable.

The leading particulars to be noticed are the following:

1. Name of the church, town, county and state, with the Post-office address of the Missionary.
2. Number of hopeful conversions.
3. Number added to the church by profession.
4. Number added to the church by letter.
5. Number of Sabbath school and Bible class scholars.
6. Number of volumes in Sabbath school library.
7. Number of Temperance subscribers.
8. Contributions to benevolent objects.
9. Other interesting particulars; such as the erection or completion of church edifices, number of young men preparing for the ministry, organization of churches, establishment of the monthly concert, &c. &c.

MILTON BADGER, CHARLES HALL, } Secretaries.
New York, Feb. 18, 1847.

Lawrence Academy.

THE Spring Session commences on MARCH 4, and continues nine weeks. Tuition $2,50.
Groton, Mass. JAMES MEANS, Principal.

Warren Academy.

THE Spring Term of this Institution will commence on MONDAY, March 1st, and continue eleven weeks. Board may be obtained in the family of the subscriber, near the Academy.
Tuition $4,00 per quarter.
ABNER RICE, Principal.
Woburn, Feb. 11, 1847. 3w.

Wrentham Academy.

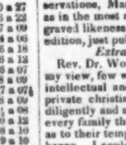
THE Spring Term will commence TUESDAY, the 9th of March, and continue eleven weeks, followed by a vacation of two weeks.
This Institution is designed to fit young men for college, and to qualify the student for any department in life he may be called to fill. The course of instruction will be thorough and systematic; consequently those not intending to give their entire attention to the school, while members, are advised not to make application for admission.
L. ALLEN KINGSBURY.
f11. 4wis* SETH DEWING, JR.

Mansfield Academy.

THE Spring Term of this Institution will commence on WEDNESDAY, March 3d, and continue eleven weeks, followed by a vacation of two weeks.
The past year has afforded abundant testimony to those acquainted with the history of the Institution, that it is rapidly increasing in public estimation. Its location (at the junction of the Boston and Providence, and Taunton and New Bedford Railroads) makes it a favorable situation for students from abroad. Pupils can receive instruction in all the branches usually taught in our academies. Instruction will be thorough and effective.
Tuition from $3,50 to $4,50. Board from $1,25 to $2 per week. Catalogues will be furnished to those wishing further information.
Feb. 18. 3t. J. H. BAILEY, Principal.

Teacher Wanted.

A LADY, thoroughly, educated, and competent to give instruction in French and Music on the Piano and Guitar, is wanted as an assistant in a Female Institute, in a very healthy village on the sea-board of North Carolina. Session to commence the 1st of July next. Letters, stating terms, &c., addressed to Rev. WM. S. LANGDON, Raleigh, N. C., will receive prompt attention.
5w. *Feb.* 25.



Youth's Companion.

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NATHANIEL WILLIS,
NO. 11 CORNHILL, BOSTON.
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Extract of a letter to the Editor of the Companion, dated
LOWELL, Aug. 19th, 1846.
MR. WILLIS. Sir:—***I consider the Youth's Companion a valuable paper, and my son peruses its weekly contents with pleasure, and I trust with profitable instruction.
Yours, &c., M. E. N.

Scott's Family Bible.

CROCKER & BREWSTER, 47 Washington street, Boston, publish and keep constantly for sale, the Boston Stereotype Edition of Scott's Family Bible, in 6 vols. royal 8vo,—containing all the Notes, Practical Observations, Marginal References, and Critical Remarks, as in the most approved London edition, with a line engraved likeness of the author, family record, etc. A new edition, just published.

Extracts from Letters to the Publishers.

Rev. Dr. Woods, Andover. I am happy to say, that in my view, few works have ever contributed more to the intellectual and spiritual improvement of ministers and private christians, than this. If Scott's Bible might be diligently and seriously perused, and its spirit imbibed, by every family throughout this country, the consequences as to their temporal and eternal welfare, would be most happy. I could say much more, but it cannot be necessary.

Rev. Dr. Jenks, Boston—I regard the influence of this work on our community as invaluable, and the habitual use of this comment as exceedingly desirable in every family. What *Henry* and *Doddridge* saw at a distance, the prevalence of benevolence of benevolent effort, *Scott* experienced and aided, with his cotemporaries. As an exposition of the Sacred Scriptures, it commends itself to the instructers of Bible Classes and Sabbath Schools; and I think ought to find a place in each of their libraries, as in the library of every church.

Rev. Dr. Codman, Dorchester—I have always considered the widely extended circulation of Scott's Family Bible in this country as among the favorable signs of the times. I sincerely rejoice that so much sound, practical experimental divinity can be placed within the reach of so many families in moderate circumstances. I wish it may find its way and prove a blessing to every family in our land.

Rev. Dr. Cornelius, late Secretary of the American Education Society.—I prefer Scott's Commentary on the Bible above every similar work in the English language. Dr. Scott is a safe commentator and a deeply practical writer. I set a high value on the labors of Henry, Doddridge, and other practical, as well as learned writers upon the Bible; but if I could give my family, or obtain for myself but one Commentary, I should not hesitate to fix my choice upon Scott. *Feb.* 25.

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A new supply just received and for sale by B. PERKINS & CO., 100 Washington street. *Feb.* 25.

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March 18.

Statesmen, have for a time, laid by
The legislative tome,
Senate and *Hall* awhile are lone;
And closed, that *stately Dome*.

They meet *elsewhere*—a little band,
Their wisdom not to bring;
But, to implore, what none can give
Save Heaven's Eternal King!
For duties, *solemn, grave and high*
Rest on these patriot men,
The laws they frame, must be the guide
Of every denizen.

And where shall those who wisdom need
Such holy influence find,
As Heavenly mercy sendeth down,
From the Eternal mind?
Men may in *science*, stand *profound*,
Profounder still in love—
But, a Republic to instruct
The Statesman—needs much more.

"*Knowledge is power!*" but grace, divine,
Must with it richly blend,
'Tis the *true patriot fears his God*,
And stands his country's friend!

And *Prayer!* is the strong *citadel*
From whence he draws supplies,
Hence *wisdom* comes, with every grace
To counsel and advise.
Prayer, by its sweet sedative power
Propp'd by the *Word of Truth*;
Strengthens the weak—the strong confirms,
And guides both age and youth.

O happy country! where its towers
Are walled by *men of grace*,
Let tyrants frown, let minions fear,
God, is our hiding place!
'Twas He, who gave us *first* a Name
Among the powers of Earth,
'Twas *Patriot-zeal* with faith combined,
Gave *Liberty* its birth.

Then, while this great Republic lives,
Long as its name shall stand;
God grant, that we may ever have
A *praying patriot band!*

Washington, Jan. 11, 1847. M. W. T.

Epistle

To the Muse of History, perched on her clock-wheeled Car over the door, fronting the Speaker's Chair, in the Hall of the House of Representatives of the United States.

BY JOHN QUINCY ADAMS.

Muse, quit thy car! come down upon the floor,
And with thee bring that volume in thy hand:
Tap with thy marble knuckles at the door,
And take at a reporter's desk thy stand:
Send round thy album, and collect a score
Of autographic rulers of the land.
Invite each Solon to subscribe his name,
A self-recorded candidate for fame.

Come! speak thy thoughts, historic muse, and tell
The truth of all that passes in thy sight:
Say on whose lips persuasion loves to dwell,
Point out the champions rampant for the fight.
See'st thou a sage wild tumult's rage to quell,
And ears all listening with intense delight?
Behold them gathering at their country's call—
Show me the stars ascendant, great and small.

Come! let us take inspection of the Hall—
Two hundred men and twenty-five are there,
Seats in concentric circles hold them all,
And fronting thee the Speaker in his chair,
With clerks before him oft the roll to call,
And con the daily journal in their care.
At his right hand the keeper of the door,
While beardless pages trip around the floor.

Columbia's eagle, perched upon the mace,
Proclaims the session open for the day.
The man of God implores of Heaven the grace,
And pious and profane all seem to pray.
But prayer sincere and fervent who can trace?
Muse! canst thou look into the heart and say?
Could but the voice of righteous prayer ascend,
What foe could prosper with our God, our friend?

'Tis well to auspicate the day with prayer:
It speaks the rulers of a Christian land,
It teaches of foul passions to beware,
And bids the heart with kindness to expand.
O, 'tis a joy the seraphim might share,
Before their God to see a people stand;
In humble penitence their sins confess,
And seek his face to pardon and to bless.

But shall not prayer ascending to the sky,
In meek petition to the Throne of Grace,
Shall it now draw in closer bonds the tie
That knits in sympathy the human race?
Shall not the suppliant to God on high,
Find for compassion in his heart a place?
But rising from his knees, unfeeling turn,
And from his feet the humble suitor spurn?

* * * * * *

Alas for virtue in the heart of man!
Accursed traffic!* dost thou prosper still?
Creation's Lord! may feeble mortal learn
The final purpose of thy holy will!
Wilt thou not speed thy blessing on the plan
The deed of man's redemption to fulfil,
That while this earth revolves her daily round,
Not on her surface shall one slave be found.

Of good and evil who shall draw the line?
What matchless hand shall sever right from wrong?
Lord God omnipotent, that hand is thine,
Strength of the weak and weakness of the strong!
RIGHT is the purpose of thy whole design,
The laws to thee and thee alone belong,
Of mortal man beyond the bounded range:
Right is eternal, and can never change.

And when throughout the checkered scene of life,
Thou and thy neighbor cross each other's path,
When adverse interests fester into strife,
And rival passions kindle into wrath,
Restrain thy hand, nor grasp the deadly knife,
Rely on God to rescue thee from scath,
Before him kneel—the fountain of all might,
And bend thy soul to his behest of Right.

And say not thou, 'My country, right or wrong,'
Nor shed thy blood for an unhallowed cause.
Thy life and all thou hast to her belong,
And free submission to her righteous laws.
But Justice holds no balance for the strong;
Her sword to sanction wrong she never draws.
If, then, thy country tramples on the right,
Furl up her banners, and avert the sight.

Quincy, 1846.

* The slave-trade.

with which we ... ed promptings of an infernal agency, why shall we not the rather ascribe the peaceful, holy, heavenly impulses with which we are sometimes suddenly inspired, to the agency of Him who delights in preserving us from evil, in succoring us when we are tempted, and in leading us by his own good hand through the mazes of this dark and dangerous world, to his own presence and glory?

Surely we are not thoughtful enough of God, and the providence which he extends over all his works. He works in a mysterious way, and we are so much concerned with the gross and material, the physical and outward, that we do not turn our thoughts inward upon our own souls, and upward to Him with whom we have to do! We do not bear about with us the conscious presence and company of the Infinite, and feel with each step of our progress that He is on our right hand and on our left, that his angels are our attendants, and his ear near our lips to catch the faintest sigh of prayer that we may breathe.

There is no poetry in these thoughts, though they do come home to the feeling heart, as all true poetry does, and find a quick response. And there is a practical lesson to be drawn from them that is very dear to me, and gives me comfort often, and sometimes joy. It is, that if angels are encamped about me when I am in the way of duty, I will not fear what man can do unto me. There are cases occurring almost daily when I am compelled to inquire what will be the effect if I pursue the course that conscience and the Word of God have dictated as the path of duty. If I walk that road, the world will laugh at me, some will point the finger of scorn at me, some will cut my acquaintance altogether. I shall lose caste, and perhaps be degraded forever in the eyes of those whom I have been accustomed to esteem. What shall I do? To confer with flesh and blood will be of little use, for the world will tell me to do as others do; and my wicked heart invites me to hear the call. I am half persuaded to obey, and take the present pleasure while it lasts, and leave repentance to come afterwards. Such were the first impulses of my friend, Mary W——, when a young gentleman, to whom she was dear, invited her to go on a party of pleasure on the Sabbath day. Mary was not a christian, but she had been taught to fear God in her childhood, and she had never been so sorely tempted to forget the teachings of her youth, as when she was besought by one whom she would love to please. It was hard to refuse, and she struggled long with her own spirit before she could chasten her heart to say, No. Even late on Saturday evening she had to say to Henry, that if he would call in the morning on his way to the boat, she would give him an answer, but she was not decided then whether to go or not. In the retirement of her own chamber, with the memory of early instruction, and the sweet suggestions of conscience that the path of duty was the path of safety, she resolved to do right, *and please God.* There was a peaceful joy in the very thought of pleasing God. And as "she lay down in her loveliness" that night, the angels of the Lord encamped about her. Her dreams were peaceful. Her first thoughts on waking were of Him who had watched beside her in the darkness, and she was *then* determined never to doubt again when the offer was made her of pleasure at the expense of right. Henry came at the appointed hour, and he thought that Mary never looked so lovely, *and she never did*, as when she told him that she could not "break the Sabbath day." He said he was rejoiced to hear it, for he had been troubled in his own heart also, and he would rather go to the house of God, than seek for pleasure in the ways of sin. The result of that day's attendance in the courts of the Lord was the hopeful conversion of the young lovers, and the angels rejoiced around them when they gave their hearts to each other, and both to Christ.—*Christian Parlor Magazine.*

Life in London.

Correspondence of the Commercial Advertiser.

London, Dec. 29, 1846.

What an interminable wilderness of human beings this is! What a forest of streets, squares, lanes and courts, more intricate to the passing stranger than the prairies or the deserts of 'the far West.' What splendor and what misery are here combined! What princely wealth and what abject poverty are the characteristics of this vast metropolis!

Which ever way you turn, a different aspect is presented to your view. Two millions of inhabitants are at all times concentrated here, independent of the influx of strangers from every part of the globe, who are hourly arriving by shipping, railroads and steamers—and yet according to the Court Journal, the town is empty—alluding, I presume, to the absence of the aristocratic few, who make their appearance during 'the season' of the assembling of Parliament—accompanied by the Italian opera, ballet and polkas.

Every taste can be suited, every sense charmed, every wish accomplished, every desire satisfied, for the proper equivalent—even if you want an idea, there are shops to furnish them in prominent relief. There are recreations and amusements for morning, noon and night; and even through all the night. London is indeed a mixture of virtue, hospitality, philanthropy, charity, vice and crime—all apparent to the unprejudiced observer; the extremes meet, but the contrast is very vivid. The palace and the hovel, and sometimes what is worse, the sink of iniquity, adjoin each other.

As a republican, it has been a source of recreation with me to mix with the 'million,' to take the world as it goes—to mark 'folly as it flies.' While I have been forcibly struck with the simple, gentlemanly deportment of the true aristocracy of Great Britain, who owe their precedence to illustrious deeds or exalt-

... sic- ... ghts. ... e, are ... ning to ... n several ... r two glass- ... ant habit, ap- ... effect upon their ... t must ultimately ... quarter at least. ... are no beggars here, as the ... torious it—but the objects of charity, through one device or other, are innumerable. In every street, at every corner, almost at every door, a bunch or two of 'lucifers' defies the law. I have seen decently dressed men, who have known better days, stand beyond the curb, with a bunch of matches in one hand and their hat in the other, with their heads bowed down, without uttering a word—telling a sad tale of their utter destitution.

Ah! could our happy, heedless countrymen realize for one moment the bitter poverty and wretchedness which are experienced by thousands of even deserving families in the European world, how grateful would they feel that a kind hearted Providence has cast their lot in a land where virtuous industry can at all times not only procure the necessaries of life, but even its luxuries.

A Hercules of the Days of the Revolution.

The Editor of the Memphis Eagle has been examining a file of the "Columbian Centinel," printed in Boston in 1801, being then in its 35th volume. In one of the Nos. of the Centinel, is the following account of the exploits of a wonderfully strong man:—

"Mr. William Dowst, who lately died at Salem, was a man of uncommon size and strength. He was about 7 feet high, and weighed upwards of 300 pounds. The following instance will prove his very great degree of strength: He was on board a privateer, which happened to get among the breakers off Cape Breton, when it became necessary immediately to cast anchor; but there being none upon deck, as many hands tried to lift it as could get at it where it lay in the hold: Dowst pushed them aside, carried it forward, and held it upon the timber heads while a cable was bent to it, when he threw it over, and saved the vessel and the lives of the crew, as they were then on the point of dashing upon the rocks; the anchor weighed 700 pounds.

"At another time, eight or ten hands were sent to Becker's shipyard from the well known privateer ship Grand Turk, to bring up a foreyard for the ship; Dowst was among them, but naturally dilatory, he did not at first take hold; the others shouldered it, but began to stagger under it, and complained that there were not enough to carry it. Dowst laughed at them, and told them he would carry it alone; on which they threw it down, and he took it up and carried it to the ship, without assistance.

"At another time, when he attended the fish stakes at Windmill Point, he was directed by his employer to go for a donkey which was in an adjoining field; when Dowst got him to the partition fence, being in rather a lazy mood, to save himself the trouble of letting down the bars, he took up the beast in his arms and lifted him over the fence, and then got upon his back, and rode him to the place where he was to be employed. He once raised from the ground the anchor of the prize ship Rochampton, which weighed 1700, and which four men had immediately before endeavored in vain to lift upon a bet.

"Being at Bilboa, during the war, in a privateer, an English vessel came in, which had in its crew a professed bully, who was challenging every one to combat, and hearing of Dowst, sent a particular challenge to him; they met, and the Englishman, who was superior to our Samson in the art of boxing, knocked him down three times, and the last time twisted his fingers into his hair to gouge him, when Dowst gave him a blow on his arm, which broke it, and with another blow he broke in three of the bully's ribs, who it is said died of his wounds.

"Dowst, with his amazing strength, was remarkably good natured, and tender in his feelings, and rather of an indolent habit; but when he was roused to anger or exertion, his efforts were irresistible. He enjoyed during his life a large share of health. For three months previous to his death, he had been afflicted with the dropsy, but appeared to have considerably recovered, and the last day of his life he walked the greater part of the day, according to his usual habit; but the next morning his wife found him dead in the bed."

Fourth Agricultural Meeting

At the State House, February 9.

Hon. Wm. B. Calhoun, President, in the Chair. Subject—"Fruit Trees," continued.

M. H. C. Meriam of Tewksbury, gave an account of managing fruit trees, as practised some years ago by Hon. John Welles, and reported to the Mass. Ag. Society. The land was wet; he dug large holes and filled partially with small stones, then put among and on them scrapings from the streets; trees thus managed flourished far better than those set in the usual way. Mr. M. remarked that quinces were easily propagated and raised, though much neglected, as well as grapes.

Mr. Cole of the Cultivator, was asked if fruit trees were not more liable to be injured by frost on low lands; to which he replied that such lands being frosty, trees would suffer more in such situations, but when he the other evening recommended setting trees on wet land, he did not refer to low land; elevated or hilly lands should be preferred. He had known trees grow remarkably well for many years and produce fine fruit of a high spicy flavor, when cold springs were only a few rods above and the water constantly ran down around the trees. In regard to certain varieties bearing most in even or odd years, he was the first that ever published anything on the subject; and not till he had considered it well. He should endeavor to defend the position he had taken. The natural fruit generally in New England, or as far as his observation extended bore mostly in even years, when the seasons were equally favorable, and this was the case

fted kinds, for instance the Bald- g, Hubbardston Nonsuch, Jew- d, Cranberry, &c. Some Bald- n whole orchards bear in odd thousand trees may be found in t bear in odd years, but 50,000 ven years. This is an impor- at may be turned to advantage. inster of the Ploughman, said see no reason why trees should even than in odd years. Some- st or other unfavorable circum- rop was cut off in the bearing n the trees would bear the next way the bearing year was re- orchard bears most in odd years; the case with many orchards in

r. Foote, from Williamstown, said was giving particular attention to ruit, and he found great obstacles, climate or soil, but from the Babel- on about names, and the qualities of nt varieties, as appeared in nursery logues and pomological manuals. One or marks a fruit as an outcast, and an- er recommends it as first rate. He went into an estimate of the value of apples in Massachusetts, if all of good qualities, and then showed by his estimate, a loss of some millions annually, for want of the best varieties. He offered a resolution recommending that the officers of this meeting, petition to the Legislature to appoint a Commission to examine the different varieties of fruit, and make a choice selection, point out the best modes of culture, and report to the Legislature next year.

Mr. Jenks of Boston, made inquiries as to the cultivation of nectarines and apricots, as to training trees in distaff form, and bringing trees into early bearing.

Hon. John C. Gray of Boston, said this mode of training was too expensive in this country for profit; it was done for ornament. Something having been said as to a preference for the Orange quince, he observed that a dealer in the market said there was but one variety of the quince. [We think that dealer was not a nice observer. ED.] He did not believe in trees bearing more in even years. He gave an unfavorable account of nectarines and apricots.

Hon. Mr. Starkweather of Pawtucket, did not believe that trees generally bear most in even years. He remarked that trees were much injured by winds the first year they were set; he recommended setting three stakes and tying the trees to prevent injury.

Rev. Mr. Sanger of Dover, recommended instead of staking trees to keep them firm, to litter around them, and lay stones on the litter, and this would keep the land moist and loose.

Mr. Buckminster was very opposed to supporting trees by stakes, as one forkful of old hay to each tree, and a few stones, would support them, keep the land light and moist, and prevent the grass and weeds from growing.

Mr. Cole said but few experiments had been made on apricots. Some trees did remarkably well.

Mr. E. K. Whitaker of Needham, inquired whether those trees were in exposed situations. His had failed in such locations; to which Mr. C. replied that they were in exposed situations, and in moist soil. Mr. W. said that swamp mud was an excellent manure for fruit trees on dry soils.

The resolution of Mr. Foote was then taken up, and Hon. Mr. Denny of Westborough, moved that a committee be chosen to consider the subject and report at the next meeting, which motion prevailed, and Mr. Denny, Rev. Mr. Sanger and Mr. Whitaker were appointed a committee.

Subject for the next meeting,—Rearing and Managing Neat Cattle.—*Cultivator.*

The Pass of Rinconda.

The following description of this celebrated Pass is taken from a letter published in the New York Courier and Enquirer:—

"We had these magnificent mountains all the way along from Monterey to this place, and indeed we have only seen the beginning of them, as they extend three or four hundred miles into the interior, and each scene finer than the last. The second day's march was about sixteen or eighteen miles, and we halted about half a mile short of the famous pass, called from its crooked shape, the Pass of the "Rinconda," or Ram's Horn—one of the points specified in the terms of capitulation at Monterey between Gen. Taylor and the Mexican General, beyond which our army was not to pass during the eight weeks armistice. It was an almost impregnable pass, and in fact the key to the whole interior country, and is celebrated from the circumstance of 4,000 Mexicans repulsing ten times their number—40,000 Spaniards—during their struggle for independence. We of course, expected that our march, on the morrow, would be disputed at this pass; and as apprehension was strengthened from the fact that shortly after dark, looking towards the top of one of the highest mountains which overtopped us in our rear, we saw suddenly shoot up a bright fire, which burned steadily for some minutes and then went out—and which was doubtless intended for a signal, as it was so placed as to be seen through the gorge by those in the interior, and to apprise them of our vicinity.

The next morning at reveille, about 5 o'clock, hardly light enough to see our way, the bugle sounded the advance, and we started full of expectation of hearing the first cannot shot which was to apprise us of the heights being occupied. We marched on in silence, through the gloomy gorge—and a turn in the road has here a reach or stretch of about half a mile, and at the extremity there is a steep hill, which completely blocks up the passage and affords a splendid position on its crest for several batteries of heavy artillery, which would completely enfilade or sweep the road where it debouches from the mountains, and consequently annihilate the head of the column as fast as it would emerge from the pass. On this crest, we saw several recently constructed batteries, admirably situated; but what was our relief to find that our enemy had not thought even this position a sufficient advantage, but had abandoned this formidable pass, leaving the door to the interior thus completely open.

BE TRUE TO YOURSELF.—The history of the world, as well as the biography of those who have played a prominent part in its concerns, is worthy of everlasting remembrance. It assures us that it matters but little what form of danger may assail a man, if he be true to himself.

Poverty may lay his chilly hand upon him, and freeze up the brightest fountain of his hope—disappointments may meet him at every step—affliction may strike down those who are dearest to his heart—the foul breath of slander may attempt to sully his name, and tarnish his reputation, still let him be true to himself—let him maintain a stout heart and clear breast, and he will eventually outride the storm. Let those who are struggling with "low birth and iron fortune," remember this truth—and let them remember, that no man can be destroyed by others without fault and weakness in himself.

School Teaching.

THE Theory and Practice of Teaching; or, the motives and methods of good school-keeping, by David P. Page, A. M., Principal of the State Normal School, Albany, N. Y. 1 vol. 12mo., pp. 330.
This day published and for sale by J. M. WHITTEMORE, 114 Washington street. Feb. 18.

Moral Juveniles,

BY Prof. Alden of Williams College. No. 1, The Light Hearted Girl; No. 2, The Cardinal Flower and other Tales; No. 3, The Lost Lamb and other Tales; No. 4, Burial of the First-born.
[Notices of "The Light-Hearted Girl."]
"Another excellent little book from the pen of Dr. Alden. We are glad to see that he is writing books for youth. It is a charming little book, and we recommend parents to put it into the hands of their little folks." *N. Y. Observer.*
"A small, neat volume, designed to please and at the same time benefit children. It seems to have superior merits of this kind."—*Christian Reflector.*
"Full of incident and life, this little tale will deeply engage young readers, while its admirable moral will imprint the best lessons upon their minds." *N. Y. Evangelist.*
"Prof. Alden, we think, has infused into his publications a moral and religious influence far exceeding any works of this kind that we have seen." *Youth's Companion.*
Published by B. PERKINS & CO., 100 Washington street. Feb. 18.

Religion as it Should Be;

OR, the Remarkable Experience and Triumphant Death of Ann Thane Peck. Boston. Mass. S. S. Society. 18mo., pp. 178. Price 28 cents.
The above narrative is from the pen of Rev. James C. White of Cincinnati, Ohio, formerly a merchant in Boston, and with whom we have had an intimate personal acquaintance for many years. It is written in a style vigorous and graphic, and keeps up the interest to the end, to an unusual degree. The reader almost imagines himself to be present,—especially in some of the last scenes,—seeing, hearing and feeling, as those saw, heard and felt, who were eye witnesses. The subject of the memoir was certainly an uncommon person, and, at death, more highly favored than multitudes of Christ's disciples who yield up their spirits under circumstances far less joyous and triumphant. Although the circumstances connected with the last sickness and death of this young woman were of a very remarkable character, we see nothing in them (an objection which has been suggested,) which ought to impose a severe tax upon the faith of the believer in the wisdom and goodness of God. We have found the narrative thrillingly interesting, and think it cannot fail to impress the minds of all who peruse it with the reality and beauty of the religion of the gospel, and the glory of that inheritance which is promised to those who obey its precepts.—*Watchtower.*
f18. C. C. DEAN, Treasurer.

Publications

OF THE AMERICAN TRACT SOCIETY.

SCRIPTURE LESSONS FOR THE YOUNG. By Rev. H. P. Peet, Principal of the New-York Asylum for the Deaf and Dumb: pp. 123, 18mo., with numerous engravings. Price 31 cents. It begins with the most simple instructions to a child, in reference to God, the soul, and the creation; and then presents a brief Scripture biography from Adam to Christ and the apostles and first martyrs, including a notice of the crucifixion and the resurrection. Mr. Peet's discipline in reaching the opening minds of the deaf and dumb, has given him great skill in thus imparting knowledge to young children.

NEW TRACT.

No. 484. THE INFIDEL RESTORED: pp. 4. Prepared by Mr. George Hatt of New York. The history of an intelligent man, who professed religion, but by means of trials, novel reading, and intemperance, apostatized, and became an avowed infidel. After many years he espoused the cause of total abstinence, and then was brought to Christ, in the explicit reliance on whose merits and righteousness he died.
For sale at the Depository, No. 28 Cornhill.
Feb. 11. 6t. SETH BLISS, Agent.

Discourses and Addresses

AT the Ordination of the Rev. Theodore Dwight Woolsey, L.L. D. to the Ministry of the Gospel, and his Inauguration as President of Yale College, October 21, 1846. Published by order of the Corporation.
Just received and for sale by CROCKER & BREWSTER, 47 Washington street. Feb. 18.

Social Minstrel.

CHEAP Edition, price 62½ cents. The Social Minstrel, designed for the use of the Domestic Circle, Schools, Concerts and Classes, consisting of sacred and secular songs, duets, trios, quartetts, rounds and choruses, principally selected from the best European authors, arranged with an accompaniment for the piano forte, by David Paine, editor of the "Portland Sacred Music Society's Collection," and organist of the Bowdoin Square Church.
"It comprises a judicious and very choice selection of melodies, both sacred and secular, with extracts from the works of some of the most popular and distinguished European authors. Among the names of the composers from whom Mr. Paine has selected, we would mention those of Handel, Neukomm, Mendelssohn, Bartholdy, Weber, Drs. Arne, Greene and Colcott; Auber, Bellini, Rossini, Herold, Barnett, Knight, Horn, and Lindley. Mr. Paine has shown excellent judgment and taste in the selection and arrangement of his pieces, which are all of a high order, and in accordance with the wants of our community at the present time. We say emphatically, that this collection is superior to anything of the kind which we have before seen, and that it is calculated not only to please but improve the public taste. We therefore cheerfully solicit for it that patronage which it so richly deserves."—*Ch. Watchman.*
Published and for sale by CROCKER & BREWSTER, No. 47 Washington street. Feb. 18.

Chambers'

CYCLOPÆDIA OF ENGLISH LITERATURE:

A SELECTION of the choicest productions of English authors, from the earliest to the present time. Connected by a Critical and Biographical History. Edited by Robert Chambers, assisted by Robert Carruthers and other eminent gentlemen. To be issued monthly, in 16 numbers, at 25 cents each, forming two large imperial octavo volumes of 700 pages each, double-column letter press; with upwards of 300 elegant illustrations.
The *fourth* number of this work is just published, and presents a rich selection of authors, with fine illustrative wood cuts, and a beautiful mezzotint of ADDISON, in Sartain's best style.
The extraordinary demand for this work has obliged the publishers *to reprint all the back numbers*, and occasioned some delay in the appearance of this number. We hope hereafter to be able to answer all orders promptly.
☞ Booksellers and Agents supplied on liberal terms.
GOULD, KENDALL & LINCOLN, PUBLISHERS,
f18. 59 Washington street.

More New Books!

SABBATH Evenings at Home. 90 pp. 18mo. cloth. Price 18 cents.
THE TRAITOR—72 pp. 18mo. cloth. Price 15 cents.
Feb. 18. C. C. DEAN, Treas. Mass. S. S. Soc.

De Cormenin's Popes of Rome.

A HISTORY of the Popes of Rome, from the earliest period to the present time.
A fresh supply of the above valuable work received by J. M. WHITTEMORE, 114 Washington street. f18.

STEWART'S
PATENT AIR-TIGHT SUMMER AND WINTER
COOKING STOVES.

THE above Stoves have become very celebrated for their general utility in every branch of Cooking, as well as their very strict economy in the consumption of fuel, and they are always sold with the express assurance that they will be retaken and the pay refunded in every instance where they do not give perfect satisfaction. We would respectfully refer those wanting a good article in the way of a cooking-stove, to the following gentlemen whose families now have them in use.

Rev. Dr. Sharp,	Boston.	Rev. Mr. Goodwin, Charlestown.
" Dr. E. Beecher,	"	
" J. Shepherd,	"	" Mr. Cozzens, Milton.
" J. D. Bridge,	"	" Mr. Cookson, Malden.
" John Pierpont,	"	Mr. W. C. Brown, Editor
" Mr. Banfield,	"	of Mother's Assistant.
" Mr. Farley, E. Boston.		Mr. Franklin Rand.
" S. Cushing, Cambridge.		Prof. Benj. Pierce, Cambridge College.
" Mr. Langworthy, Chelsea.		

The Stewart Stove took the first premium in New York city, at the Mechanics' Institute, in 1843; it also took the silver medal at the late Mechanics' Fair at Boston.
The above, together with a general assortment of Stoves, etc., are for sale by GREENMAN & NORTHRUP, No. 22 Union street, Boston. 1y. Oct. 30.

Whipple's
DAGUERREOTYPE MINIATURE ROOMS,
NO. 113 WASHINGTON STREET,
(Late Junior partner of the firm of Litch & Whipple.)

NO pains will be spared to produce the most perfect Daguerreotype Miniature Portraits of individuals, and copies of Paintings, Crayon Drawings, Engravings, &c., that the art at its present stage is capable of producing. Being aware that a poor Daguerreotype likeness is a very bad investment of funds, and a source of much dissatisfaction to one's self and friends, it is my desire that none of my patrons should feel under any obligations to purchase a Daguerreotype which is not pleasing to those it may concern. I can take them equally well in cloudy as in pleasant weather; it only requires a longer sitting on unpleasant days. Many prefer the miniatures taken on a cloudy day, it being easier for the eye. I am now enabled in a strong light to take miniatures of children instantly. Also, family groups from 15 to 20 on a single plate. Any one wishing to examine specimens, I should be happy to see at my Room, 113 Washington street.
Dec. 10. 1y JOHN A. WHIPPLE.

Family Groceries.

W. W. LINFIELD, corner of Lincoln and Essex Streets, has always on hand a good supply of *West India Goods and Groceries*, of the best quality, which he will furnish to his customers at moderate prices. He intends to keep supplied with *Butter and Cheese* from the best dairies. Being located near the depots of the Old Colony and Worcester Railroads, country purchasers coming into the city upon those roads or others, are invited to call and replenish their stock of family groceries, at such prices that cannot fail to please.
☞ Goods sent to any part of the city free of expense.
*** Grateful for past patronage, he solicits a continuance of the same. tf. Dec. 17.

COOK & COLE,
DRAPERS AND TAILORS,
No. 35 Merchants Row,
OPPOSITE FRANKLIN HOUSE,
RUSELL COOK, J. O. COLE. BOSTON.
1y Jan. 15.

LYON & POWERS,
MERCHANT TAILORS,
No. 52 Court street,
GEORGE LYON, A. H. POWERS, BOSTON.
May 20. 1y.

SCHOOL BOOKS.

THE attention of SUPERINTENDENTS, SCHOOL COMMITTEES, TEACHERS, and others interested in Education, is requested to the following series of Books, viz:
WORCESTER'S PRIMER, or First Book, 72 pages, 18mo.
WORCESTER'S SECOND BOOK for Reading and Spelling, 108 pages, 18mo.
WORCESTER'S INTRODUCTION TO THIRD BOOK, with Rules and Instructions, 264 pages, 18mo.
WORCESTER'S THIRD BOOK, for Reading and Spelling, with Rules and Instructions for avoiding common errors, 288 pages, 12mo.
WORCESTER'S FOURTH BOOK, for Reading, with Rules and Instructions, by Rev. Samuel Worcester, 486 pages, 12mo.
The above form a complete series of Reading Books, which are not surpassed by any other works for this purpose now before the public. The series has recently been *enlarged and improved*, by the insertion of a course of lessons in Enunciation and Articulation, in each book of the series, adapted to the capacity of the scholar for whose use the several works are intended, prepared by Mr. Wm. Russell, a distinguished teacher of Elocution. The prominent characteristics of the series are as follows, viz:
Excellence of Selections, both in gradation and character, pastoral and useful subjects together with descriptions of natural scenery and objects, tending to promote a fondness of agricultural life, being chosen, rather than those of a warlike spirit.
They are designed to make Reading a *Study*, and also to make *Enunciation* an important part of learning to read.
Rules for good reading, adapted to each lesson, and a list of errors to be avoided, together with a spelling lesson, of words selected from the reading lesson.
They are prepared by a practical and intelligent country teacher, and are consequently better adapted than most others to the use of country schools.
Testimony from teachers, who have used the book, uniformly favorable—one of whom says, "that his scholars learn more in one month's use of this series than in thrice the time from any other." Numerous recommendations have been received by the publishers, but as we rely upon the merits of the books only, we request for them a candid examination.
The books are printed on good paper, substantially bound, and are furnished at as low rates as any of the less meritorious works. They are in extensive use in nearly all parts of the United States.

EMERSON'S SPELLING BOOKS.

Emerson's National Spelling Book and Pronouncing Tutor, on an improved plan, with Reading Lessons. One Hundred and Sixtieth edition.
Introduction to the above, for younger scholars, by the same. These works are highly recommended by teachers and others; are used in the Boston Public Schools, and also extensively in the various schools in the United States.

PARLEY'S SCHOOL HISTORIES.

Parley's First Book of History. Parley's Second Book of History. Parley's Third Book of History. Parley's Arithmetic. Parley's Book of the United States.
The histories contain Maps and Engravings, and being in general use in the Schools and Academies in our country, may be considered as standard books for the instruction of youth in History. The First and Second Books are broght down to the present time.

EMERSON'S ARITHMETIC, (IN THREE PARTS.)

Part 1, contains Easy Lessons for Beginners. Part 2, contains Lessons for all Scholars. Part 3, contains the higher operations. KEY to Parts 2 and 3. QUESTIONS to Part 3.
This series of Arithmetics is in use in the Schools of New York, Philadelphia, and Boston, and in other institutions where the modern improvements are adopted.

BAILEY'S ALGEBRA.

Bailey's First Lessons in Algebra, for Academies and Common Schools. KEY to the above, for Teachers.
The above Algebra is on the inductive plan, and is designed for those who are not versed in the science. It is used as a Class Book in the Public Schools of Boston, and in various Schools and Academies of high character in all parts of the United States.

GOODRICH'S UNITED STATES.

Goodrich's History of the United States, adapted to the capacity of Youth. Revised and enlarged from the One Hundredth edition, and brought down to President Tyler's administration. Goodrich's and Emerson's Questions to the above.
The above History of the United States is among the most popular works of the kind. It is in use in the Boston Schools, and has a high and extensive popularity.

WORCESTER'S DICTIONARIES.

Elementary, adapted for use in Schools and Academies, containing nearly 9000 more words than any other School Dictionary.
Comprehensive, (Pronouncing and Explanatory), designed for the same, and for general reference.
This Dictionary is recommended by persons of the highest literary merit, as "combining advantages as a Pronouncing Dictionary, superior to all others," and as being "a most comprehensive, correct, and useful compendium."

RUSSELL'S ELOCUTIONARY SERIES.

1. Lessons in Enunciation. 2. Rudiments of Gesture. 3. Exercises in Elocution.

MUSIC BOOKS FOR SCHOOLS.

The Little Songster, an Elementary Singing Book for Primary Schools, by G. J. Webb, President of Handel and Haydn Society, Editor of Mass. Col. Church Music, &c.
The Common School Songster, for advanced learners; by the same. Published under sanction of the Boston Academy of Music.
The Young Lady's Vocal Class Book, designed for families and the higher schools; by the same. Published as above.
The above form a progressive series; for the use of Families and Schools.

MISCELLANEOUS.

Grund's Geometry, Part 1, Plane—Part 2, Solid. Ditto to Philosophy. Do. Chemistry. Do. Arithmetic. Do. Algebra.
Sullivan's Class Books, Political, Moral, and Historical. Frost's Grammar. Bossut's French Phrase Book. Holbrook's Geometry. Abbott's Little Philosopher. Noyes's Penmanship.
Hildreth's United States. Hall's Lectures to Teachers. Blair's Outlines of Chronology. Johnson's and Walker's School Dictionary. The Child's Botany.
In addition to the above, always for sale, at satisfactory prices, a complete assortment of *School, Music, and Miscellaneous Books, Stationery, &c.*
JENKS, PALMER & CO.,
131 Washington street, Boston.
tf. July 1, 1845.

TEETH.

I WOULD respectfully inform the readers of this paper that I still perform every operation in dentistry, at the Old Stand, corner of Court and Stoddard streets, Boston.
Being thoroughly and practically acquainted with the only sure method of filling teeth, I have no hesitation in warranting every filling put in at my establishment to remain.
Artificial teeth inserted in the most perfect manner. As many persons are doubtful whether teeth can be inserted so as to serve a good purpose, and are also unacquainted with any scientific and skilful dentist, I would respectfully request their perusal of the following extract from a letter written by one of the most celebrated physicians in Worcester County.
DR. KIMBALL. Dear Sir:—I have the pleasure to inform you that the entire set of teeth made and inserted for Mrs. S——, at your establishment, are, to say the least, an admirable specimen of dental science and art. Their arrangement is beautiful, and anatomically correct; their fitting easy and natural, convenient for use and perfect for appearance, answering to a charm the purposes of mastication and articulation. I could desire nothing more beautiful, more natural, more useful.
I am Sir, with respect yours,
WM. S. SANDERS, M. D.
Sturbridge, April 10, 1846.
The reader will notice that the above extract refers to a whole set of artificial teeth. Persons from the country are invited to visit my office.
DR. KIMBALL, DENTIST,
Corner of Court and Stoddard streets, Boston.
1y. May 7.

ORTHOPEDIC SURGERY.

GROVE HALL is now reopened for the reception and treatment of Patients affected with diseases of the *Joints, Muscles, and Nervous System.* The following comprise the principal cases admitted at the institution, viz:—
CURVATURES OF THE SPINE.
SPINAL IRRITATION.
DEFORMITIES OF THE LIMBS AND FEET.
CONTRACTIONS OF THE MUSCLES.
PARTIAL OR TOTAL LOSS OF MUSCULAR POWER.
CHRONIC AND ACUTE INFLAMMATION OF THE JOINTS.
FALSE ANCHYLOSIS, &C.
The institution is delightfully situated in Roxbury, about three miles from the United States Hotel in Boston, and is perfectly free from the contaminating influence of a city atmosphere, always so injurious to invalids, and is not surpassed in its beauty and salubrity. Parents and guardians may be assured that every accommodation for the comfort, exercise and restoration of patients will be found at the institution. Omnibuses run daily from Boston five times, to Grove Hall, from their office, directly opposite the Old South Church. Horses and carriages will be provided at the institution for all that desire them.
Dr. Abbe having recently visited Europe, and examined many of the first institutions, and investigated the principles and practice of many of their most eminent surgeons, feels confident that he is fully able to put in practice the best means for the alleviation and restoration of his patients.
☞ Dr. Abbe may be consulted at his residence, No. 20 Boylston street, until half past 9 A. M., and from 2 to half past 3 P. M., and at his institution in Roxbury from 11 A. M. till 1 P. M.
April 23. tf ALANSON ABBE, M. D.

Notice to Church Building Committees.

THE Subscriber is constantly prepared to fit up new or old churches, with Cushions and Linings, of any quality or colors now in use. All kinds of Pulpit Trimmings and Church Work, will be furnished at low rates. He will work up materials found by Societies, or will furnish the whole, in any quantity or quality, at fair prices. Having had much experience in church work for the last few years, he is confident that he can give entire satisfaction.
Reference will be given in all cases to committees of churches that he has done. He will also give any information to committees in regard to the quantity or quality of materials, at his Rooms, No. 27 Cornhill, Boston, next door to B. B. Mussey's Bookstore.
Feb. 4. 6w. H. M. CURRIER.

Church Organs.

SOCIETIES or Committees about purchasing organs are invited to call at our Manufactory, on Causeway, opposite Nashua Street, Boston, where they will find new or second hand organs, constantly on hand. Our arrangements are so complete, that we can furnish or build instruments of any size, at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large organ lately built by us in the Rev. Dr. Beecher's church, Salem street. Professional references of the first authority.
Feb. 26. tf. SIMMONS & McINTIRE.

SPINAL INSTITUTION,
FOR THE TREATMENT OF
Diseased and Deformed Spines,
—AND—
LAMENESS IN GENERAL.

THERE IS NO PRACTITIONER IN THIS COUNTRY who has had as great an amount of experience in this peculiar branch of the healing art, as DR. HEWETT—or whose efforts have been crowned with such universal success. The reason of this may, in a great measure, be attributed to his having confined his practice to this one class of diseases exclusively, and the results of twenty-two years experience warrants this assertion. He has published a Pamphlet and circulars, (which he will send to any one requesting the same, by letter, postage paid), containing over 1000 certificates from the most respectable individuals of remarkable cures of diseased and deformed spines, hip diseases, sciatic affections, diseased knees, scrofulous affections of the joints, or white swellings, paralytic complaints, neuralgia or tic-doloreux, dropsy in the knee, and all diseases peculiar to the joints, muscles and bones, and of his success in reducing dislocations, and simple or compound fractures.
Dr. H.'s method of treating the diseases above referred to, being considered by the Faculty, an innovation upon the old and long established medical *rules*, and his unprecedented success having furnished undeniable evidence of his skill, his enemies have circulated the grossest falsehoods concerning his professional ability, and his capacity to effect cures which are certified to by persons of undeniable integrity. It is not at all strange that those attempting to rival him should resort to this base and unprincipled method of destroying his professional character; for he is daily curing and relieving those who have been given up by the most skilful medical and surgical practitioners the country affords. The surest evidence of *skill is success.*
He has, in spite of all the efforts made to calumniate him, some of his numerous patients brought to him from a distance over 400 miles, on beds, who have not for months moved without assistance, and whose testimony after recovery, must be received as more than sufficient to outweigh the inuendoes and sarcasm of those who have long looked upon his advancement with a jealous hatred.
In addition to his present mode of treatment he has, in peculiar cases resorted to HYDROPATHY, or the use of COLD WATER, with the happiest results—not however with a strict adherence to the method adopted by those who practice it exclusively, but modified in such a manner as to receive all its good effects without conflicting with his own established mode of treatment. Hydropathy, or the Water Cure, as practised by Priessnitz, the founder of it, cannot, in Dr. H.'s opinion, be productive in this country of the good ascribed to it, when carried to such extremes as may be daily witnessed, owing, in part, to the great difference in physical habits existing between the Germans and Americans. It is the opinion of Dr. H. that the system to be practised in the Institutions for Hydropathic treatment in this country cannot outlive three years.
TO THOSE WHO CANNOT PLACE THEMSELVES under his immediate superintendence, but wish to apply his medicines at home, he would say, that every particular relating to their complaint must be accurately furnished. Dr. H.'s dependance on ultimate success is founded on treating diseases *personally*. He has been induced, from the great number of his patients, to take the large and commodious house adjoining his own, where they can be accommodated with good rooms and board, at low prices. All kinds of Medicines used in his practice, including Spinal, Rheumatic, Nerve and Bone Liniments, are for sale at his Rooms, No. 14 Summer street, Boston, Mass.
Dr. H.'s *dependence* in performing his cures, is on external and internal applications.
P. S. Any persons doubting the authenticity of the certificates, can satisfy themselves by addressing the signers of them—and any one wishing the certificates can procure them by addressing Dr. H., post paid, or sending to his rooms. Persons wishing to consult Dr. H., will please call between the hours of 8 A. M. and 3 P. M.
N. B. Dr. H. makes no charge for consultation, and his fees for each visit never exceed $1. People in low circumstances from 50 to 75 cents, and those who are unable to pay he attends gratis.
P. S. There are no persons in the New England States who have any knowledge of Dr. H.'s practice or medicine. Any persons professing to have such are impostors.
Nov. 19. S. C. HEWETT, 14 Summer street.

Pure Juice of the Grape.

WE have received a fresh supply of this article for the use of Churches in the *Communion Service*—after giving it a careful trial, and having had it analyzed by Prof. Hayes, and pronounced free from brandy or alcohol, we can safely recommend it to be a pure article. We have also boiled wine, or Grape Syrup—one bottle to be diluted to a gallon. We import these wines, having them carefully selected by an agent.
These wines have been used and highly approved by a great number of churches in the New England States.
We are permitted to refer to the recommendation of Rev. Dr. Woods of Andover, Rev. Dr. Jenks and Messrs. Aiken and Kirk of this city.
For sale by JOHN GILBERT & CO.,
Corner of Tremont and Bromfield streets,
and by our Agent, Isaac Tompkins, at the Tremont Rooms, No. 9 Cornhill; J. H. Brown & Brothers, Broad street, New-York; Amos Avery & Co., No. 74 State street, Albany.
We also have constantly on hand, a large assortment of first quality *West India Goods and Groceries*, for sale wholesale and retail.
Orders from city and country, respectfully solicited.
March 13. JOHN GILBERT, JR. & CO. 1y.

Notice.

THE Subscriber will give gratuitous advice to the Deformed Poor, and perform such surgical operations as may be necessary, on Tuesdays and Fridays, between the hours of 12 and 1, at the Boston Orthopedic Institution, 49 Chambers street.
They hope also to be able to furnish such mechanical appliances as are indispensable in the treatment of deformities of the human frame, according as the nature of their cases and pecuniary circumstances may render necessary.
They may be consulted at their respective offices, 8 Belknap street, and 49 Chambers street, every day, Sundays expected, from 1 to 2 o'clock P. M.
J. B. BROWN, M. D.,
Oct. 22. y BUCKMINSTER BROWN, M. D.

FIRST PREMIUM RANGE.

STIMPSON'S RADIATING AND HOT AIR RANGE.

LONG well known, now greatly improved, newly patented, and of entire new patterns, after a fair trial and examination by the judges at the last Fair, received the HIGHEST PREMIUM, (a silver Medal,) thus proving (what we have always asserted) that it is still the *best Range*. The principal difference between this and our old Range, *and all other Ranges*, is in the peculiar manner by which the three flues, while they are all separate, so that either one or all may be used at pleasure, are all carried to the oven, causing it to bake more evenly, without changing the articles while baking, and with much less fuel—and it is not necessary in this, as it is *in some other Ranges, to close the oven flue in order to make the other draw.* This arrangement is entirely new. We obtained a Patent for it last Spring, and have put up many of them since, in many cases for persons who had used other Ranges—*and even our own of former patterns*—and all bear testimony to their superiority. *Hot Air Fixtures* to heat an additional room, so arranged as to prevent the possibility of the gas and smell of the kitchen from getting into the air chamber, and a *Bath Boiler* added when required.
The above, of various sizes for families, boarding houses and taverns, together with a good assortment of *Cooking, Parlor* and *other Stoves; New York* Grates of new and elegant patterns; *Fox's Patent*, and other *Hot Air Furnaces*, are for sale by
H. & F. STIMPSON,
Corner of Congress and Water streets.
Personal attention paid to setting the Ranges and Hot Air Furnaces. March 12.

Kitchen & Henderson's
HAIR PRESERVATIVE.

THIS article has already received the approval of many who have tested its virtues, and its inventors feel safe in the assertion that in no case has it failed of promoting the growth and beauty of the hair, preventing it in all cases where it is used properly, from falling off.
The Preservative, when properly used, will remove from the head everything tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a richness is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is so great an objection.
To ladies, therefore, as well as gentlemen, it is a useful and desirable article.
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THURSDAY, MARCH 4, 1847.
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MARTIN MOORE, PROPRIETOR.
Boston Recorder.

For the Boston Recorder.

lation of Pastors to their Churches.

MESSRS. EDITORS:—The discussion which occurred in the Recorder exhibits a cond, if not a superstitious state of mind. truth is very obvious however in simple gregationalism, as it is in the New Testat. The confusion arises from the adopof radical errors respecting the ministry. effort to reconcile those errors with h, or with other errors, only involves him attempts it in great difficulty. "I am r master and all ye are *brethren*," explains whole matter. Every disciple is a preachappointed and authorized, nay, commandby *Christ*, to preach the gospel as God l give him opportunity; to preach as Paul "from house to house," by the way-side, the synagogue, the Sabbath school, the it, wherever a sound and humble discreand desire to honor not himself, but ist, shall see the way opened. Even who are not disciples are bound to ch. He that heareth must say come, every one must go, repeating what he heard, whether he has embraced the h to the saving of his soul or not. The Testament furnishes no record of "licensing" men to preach, of putting hands on 's heads, or doing anything else as a preinary to preaching. These things were up in the dark times of prelacy, and whethexpedient or inexpedient now, were not ctised at the beginning of christianity. one in those days waited for liberty or e to preach. No body of men or indiual man pretended to impart such liberty. en the church which was at Jerusalem re *all* scattered abroad, *except the apostles*, *that were scattered went everywhere aching the word.* If the gentlemen who e been writing in the Recorder will turn the eighth chapter of Acts, they will there d the institution of the gospel ministry. This is the "order" which the Holy Ghost has appointed. All the rest is man's desing. It may be expedient now, though it not then, to license and lay on hands. Congregationalism holds these things as remonies merely, not matters of authority necessity.

Next, what is the church and church memship? The true church of Christ is a ritual body. It is within men. It is comsed of those who by repentance and faith have ited themselves to Christ, and so become rts of his spiritual body. The external asciations which are organized by men in vaous ways, composed more or less, or possiy not at all of true disciples, are not *the* urch for which Christ died, nor to which has left his promises. If they are, then ome is the mother of us all, and "succesn" is the channel of authority and grace to iest and people. The associations denomated churches of Christ, are constructed on plans of their own devising; it may be re and it may be less in accordance with the will of Christ. It may be in utter oppotion to his will. In primitive times the disples signed no confession, entered into no written obligations of any sort. They merely "joined themselves unto the Lord." Whoer came and consorted together with the ciples was a church member, which is only ying that they who composed the congretion were members of the congregation. Many such person was demoralized or immoral, the rest put forth a declaration of the fact, excluding him from the congregation, or at any rate declaring the assembly, or church and christianity, no longer responsible for him.

These views may be new, and even astonishing to many New England people, and much more so to people elsewhere. Yet they re just the facts which we have been reading in the New Testament from our infancy, d misunderstanding all our lives, because remonies have constantly addressed the posite doctrine to our senses. I think no an can be in difficulty about the relation of pastor to his people, with these views, unss the perversion of the word pastor to meaning exclusively the public Sabbath day preacher in the meeting-house, may still obscure it. He ranks with the preacher in the Sabbath school, with all the church, who all reach (announce) the gospel, or should do o, in their lives and conversations. He is *brother*, and comes regularly with the asembling church, to do the service which the church have assigned him as their *most public and formal* preacher. Whether he have "signed the book" or not, the christian community in which he is, are bound to watch over him, to admonish him if necessary; to see that he, no more than any brother, exercises lordship in the church; and if his immoralities demand the painful measure, to declare by their own act, as a church, or through some other medium, that christianity, or at least this body of its professors, no longer endorse his christian character. He has not received his authority to preach either from the church or any ecclesiastical body. If he is a hypocrite, he must answer for that to the master whom he has belonged; and if he is a true disciple, all the anathemas of hypocritical or mistaken churches or ecclesiastical bodies, cannot take away his commission, signed and sealed as it is by the "Captain of Salvation." The "license," as it is called, by the church, of ministers, is nothing but an expression of their *opinion, a letter of recommendation.* It may be very useful and proper to be taken by a man going among strangers, as similar letters are by merchants when they go to a distant market, in which they are unknown. It establishes the credit of the person by the testimony of known and accredited witnesses. The one is not a license to buy goods, nor the other a license to preach. Both are facilities alike in their nature, and simply transfer a man's character with his person. In both cases, if the persons issuing such letters of recommendation find that they were themselves deceived all the time, or that the individual has since become unworthy of trust, it is their duty to revoke the letters of credit with all necessary publicity. To "silence" any man, to say he shall not preach, is not the ecclesiastical right of any man or body of men; and blessed be God, it is not, in our land, within the civil power of governments, in the church or the state. The owners of a meeting-house may to be sure license or allow a man to preach *in that house.* And so may an ecclesiastical body regulate their own proceedings within the house of their meeting. But this is the limit of their *authority* either of allowance or forbidition. Their *influence* may with propriety extend much farther, but when they attempt to extend their authority farther, they are at once stripped of power. If a company of ministers form themselves into a society to govern one another, and mutually *agree* to be disciplined and silenced by the majority, wicked as the arrangement would be, it would place the members in a voluntary subjection, which might make the